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*THE LIFE OF WILLIAM CHILLINGWORTH\*,*

CHANCELLOR OF SARUM, 1638.

THE name of CHILLINGWORTH, dear to every lover of truth, and every friend to liberty of conscience, deserves to be particularly recalled to the minds of Englishmen, if it were only to impress on them the true value of that Protestant Church, which has both fostered such a spirit in its members, and triumphantly stood the test of his impartial and severe investigation. So closely is the subject of religion interwoven with the feelings of the heart, that to divest the mind of all prejudice in the examination of any particular creed, appears to be a divesting ourselves of our natural character; and, accordingly, instances are rare of persons who have given their understanding plainly and simply to the arduous inquiry—baring themselves, like athletes, for the full play of their mental energies. WILLIAM CHILLINGWORTH is an eminent example of that impartiality which is of such difficult attainment: as the following account may serve in some measure to illustrate.

He was born in the parish of St. Martin, in Oxford, in October, 1602; and, as Anthony Wood further relates of him, “in a little house on the north side of the Conduit, at Quatervois,” or Carfax. His father, William Chillingworth, was a citizen of Oxford, and afterwards Mayor of that city. On the last day of October he was baptized, Archbishop Laud, at that time Master of Arts and Fellow of St. John's college, being his Godfather.

His youth was passed in his native place, where he received his early education previously to his entrance at the University; but whether under the exclusive tuition of a person named Edward Sylvester, the master of a private school in the parish of All Saints, who had great reputation for scholarship; or in the free school adjoining Magdalen college; or partly at both these schools; is not positively stated. He appears to have entered at the University in his fourteenth year, and to have been admitted scholar of Trinity college on the 2d of June, 1618, Mr. Robert Skinner being the Tutor there. Having passed with ease

\* See “An Historical and Critical Account of the Life and Writings of Wm. Chillingworth, Chancellor of the Church of Sarum,” by P. Des Maizeaux. 8vo. London, 1725. Chillingworthi Novissima, by Francis Cheynell, M.A. late Fellow of Merton College. London, 1644.

through the prescribed courses of logic and philosophy, he took the degree of Master of Arts in the latter end of 1623, and became Fellow of his college June 10th, 1628. He entered into Holy Orders probably about the same time. His vigorous and ready powers of mind soon attracted general observation in the University. He was found to be a man who possessed a quick apprehension of any subject, to which he directed his attention, and who, indefatigable as he was, did not need a plodding assiduity for the successful prosecution of his studies. In his eager pursuit of knowledge, he made a practice of walking in the college grove, and contemplating with himself. On such occasions, if he met any student, he would seize the opportunity of engaging him in discourse, and disputing with him—in order to acquire a facility in controversial theology—a talent especially cultivated in those days, and in the exercise of which he was afterwards destined to bear a distinguished part.

But his studies were not confined to theology. He applied himself with great success to mathematics, and with a versatility of genius for which great minds are often distinguished, also cultivated a taste for poetry, and was considered, we are told, a good poet\*.

His intimate friends at the University were all men of high reputation, and who afterwards held conspicuous stations in the world—Sir Lucius Cary, afterwards Viscount Falkland; Mr. John Hales, of Eton, surnamed the ever-memorable; and Gilbert Sheldon, the successor of Juxon in the see of Canterbury.

The study and conversation of the members of the University in his time, turned chiefly on the controversies between the Church of England and the Church of Rome. From the great indulgence with which Popery was regarded towards the close of the reign of James I., the Priests of the Church of Rome, both regular and secular, had then advanced to a license in their proceedings, which the sounder policy of Queen Elizabeth's vigilant administration had carefully prevented. The memory of those days of horror, when Papal superstition, basking in the sunshine of royal countenance, displayed all its native ferocity, had faded in some degree from the minds of men, and in the feeling of present security, the apprehension of any similar evil was lulled asleep. Hence, it might seem, arose that indifference towards the reviving power of the Roman Catholics, which was evident at that time. And the opportunity was not lost by its adroit partizans. Their right hand, though the sword of persecution had been wrested from it, had not forgotten its cunning; their incendiary zeal, though its flame had sunk down and disappeared under the bright illumination of a pure religion, had not expired in its embers, but *only slumbered* against a more propitious era for its eruption. The work of proselytism accordingly began to be carried on with assiduity as soon as a favourable opening was presented. Several of the priests employed in the work lived at or near Oxford, and addressed themselves to the young students of the University, not without some degree of that success which

\* His biographer appeals to some lines by Sir John Suckling, in his "Sessions of the Poets," in which the name of Chillingworth is introduced. It does not appear that there are any specimens extant of his poetical skill.

has usually accompanied the efforts of such subtle pioneers in the warfare of religious opinion. Consequently, we find that some students, being deluded by their sophistry, became converts to the Romish faith, and in order to the prosecution of their adopted religion, were conveyed to the English seminaries beyond sea.

This practice became so notorious in the year 1628, that the Parliament presented a petition to Charles I., praying that he would take measures as well for the discovery and apprehension of Jesuits and seminary Priests coming over to England, as for preventing the deporation of children and students. In consequence of this petition, the King issued orders to that effect; but these orders were, notwithstanding, executed with such remissness as to occasion a renewal of their complaints from the Parliament.

Amongst those Priests of the Church of Rome who were on active service at this conjuncture of affairs, was a famous Jesuit, known under the assumed name of John Fisher, but whose real name was John Perse, or Percy. He was a native of Durham, or according to Wood, of Yorkshire, and born of Protestant parents; but at the age of fifteen, had left England for a residence, first at Rheims, and then at Rome, when he entered into that order of which he was afterwards so distinguished a member. Returning to England, he devoted himself with an intrepid perseverance to the task of conversion. Among other fruits of his labours is mentioned his success with the Countess, the mother of the Duke of Buckingham, and that he so far attracted the notice of King James, that that monarch proposed to him certain articles on account of which he objected to the Romish faith, and demanded of him an answer to each point. This Jesuit had selected Oxford for the field of his exertion, at the time when Chillingworth was there. Conscious of his own strength, he peculiarly addressed himself to such students as were distinguished by their talents, as indeed was the usual method with men of that learned order. Chillingworth being generally known for his great abilities, formed a conspicuous object of attack. Fisher, accordingly, used all possible means of becoming acquainted with him. Having obtained access to him, the experienced controversialist immediately opened his campaign of proselytism, and assailed Chillingworth, then comparatively a novice in the art, with arguments in favour of the Church of Rome. The chief point to which he directed the force of his sophistical arms, was the establishment of the necessity of an infallible living judge in matters of faith. This, of course, is the main point with the Papist—the advanced post which he is bound to maintain, hand to hand, and foot to foot, or his whole camp lies open to the aggression of his enemy. Unless there is an infallibility lodged somewhere on earth, the arbitrary expositions of the Church of Rome, grounded on the supposed existence of such infallibility, must at once fall to the ground. This point, therefore, must be established on the most incontrovertible arguments, previously to their claim of any such authority to themselves, as an individual communion of Christians. The Jesuit, accordingly, laboured this point above all, and his prepared sophistry triumphed over the reason of his less experienced opponent.

Chillingworth found himself unable to answer the arguments of the Jesuit, nor could he, as Wood informs us, obtain any satisfactory solution of them from other persons to whom he applied in his perplexity of judgment. Being brought then to concede this point of infallibility, he was persuaded, without much difficulty, that this infallibility belonged to the Church of Rome, and that consequently that Church was the true Church, and the only Church in which men could be saved.

Being thus unduly influenced in his opinions by the ingenuity of Fisher, Chillingworth forsook the communion of the Church of England, and embraced the religion of Rome. As it was the sincere endeavour of his mind to arrive at truth without partiality or prejudice, the sacrifice which he thus had made of his early opinions to a zealous preference of that cause which appeared to him at that time to have the stronger reasons on its side, gave him an extraordinary satisfaction. This he proceeded to communicate to his friend Sheldon, in a letter which he soon after wrote to him from the country: for his fellowship at Trinity being forfeited by his renunciation of the Protestant faith, he removed to London on his conversion, and from thence had been called by some private occasions into the country. In this letter he proposes two questions for Sheldon's consideration:—"1. Whether it be not evident from Scripture, and Fathers, and Reason, from the goodness of God, and the necessity of mankind, that there must be some one Church infallible in matters of faith? 2. Whether there be any other society of men in the world, besides the Church of Rome, that either can, upon good warrant, or indeed at all, challenge to itself the privilege of infallibility in matters of faith?" Respecting these questions, he thus expresses himself in concluding his letter:—"When you have applied your most attentive consideration upon these questions, I do assure myself your resolution will be affirmative in the first, and negative in the second. And then the conclusion will be, that you will approve and follow the way wherein I have had the happiness to enter before you; and should think it infinitely increased, if it would please God to draw you after. I rest your assured friend," &c.

The Jesuit Fisher, however, was not satisfied that his convert should remain in a country, where he might be exposed to a relapse from the society of others not yet infected with the same poison, and counselled that he should repair to the college of Jesuits at Douay. As a further means of confirming him in his new profession, Chillingworth was also desired to set down in writing the motives, or reasons, that had induced him to embrace the Romish religion.

The intelligence of this serious change of sentiment on the part of Chillingworth reaching Laud, who was now Bishop of London, affected that Prelate with real concern. But, from his knowledge of the character of his Godson, Laud did not despair of bringing him back to juster conviction. With this view he commenced a correspondence with him. Chillingworth's first answer, written in a tone of moderation, candour, and impartiality, encouraged Laud to proceed with him, and press him with arguments against the doctrines and practices of the Church of Rome.



The judicious method adopted by Laud \* had the desired effect. Chillingworth was rescued from that mental captivity into which he had been ensnared. The arguments to which he had before been induced to yield his assent, now appeared to him in a more questionable light, and he determined to reconsider them with calm deliberation. The college at Douay was a place little calculated for the impartial prosecution of his proposed inquiry; indeed, his new associates were not men with whom he could long hold any concord of sentiment, or live on terms of agreeable intimacy; and he resolved, therefore, to leave that college and return to England. Here he arrived in the year 1631, after only a short residence among the Jesuits †.

Upon his return to England, he was received with great kindness by Laud, who, sensible of the great advantage which the Protestant cause would derive from free and impartial inquiry, expressed his approbation of the resolution which Chillingworth had now formed of retiring to Oxford, for the sake of pursuing, in the tranquillity which the University afforded, the important object of a free inquiry into religion. Laud, accordingly, is said to have dismissed him with his blessing, and a promise also that he should enjoy entire liberty to prosecute his study.

Being then once more at Oxford, Chillingworth devoted himself to the task of inquiry with the most careful and diligent application of his mind. He not only read and examined such books as were most important for his purpose, but took all opportunities of arguing with learned men of both communions, that he might discover the strongest arguments which could be alleged on each side. The result of this examination was his decision in favour of the Protestant cause, as that which was most consonant with Scripture and right reason; and now having found out the sophistry of the arguments by which he had been swayed in abandoning the right profession, he wrote a paper in confutation of them, about the year 1634, though he did not publish it.

With the same impartiality of judgment which had led him to this sound result, he continued to be actuated in the maintenance of his religion. After coming to a decision in favour of the Church of England, he again examined his grounds of conviction with scrupulous caution; which afforded an occasion to his adversaries of spreading a scandalous report, that he had become a Papist a second time, and then Protestant again. He wrote, indeed, a letter to Sheldon, containing some scruples which he had about leaving the Church of Rome, and returning to the Church of England; but these were only the frank expressions of a mind sincerely anxious to follow the right

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\* This correspondence was appealed to by Laud at his trial, in order to vindicate himself from the charge of Popery.

† Probably about two months, though the same writer who states that period of his continuance among them, in another passage speaks of "the space of half-a-year or thereabout," during which Chillingworth was one of their number. The latter calculation includes the time when he was in England after his conversion.

way without any prejudice whatever, and were by no means sufficient foundation for the charge of vacillation imputed to him. The Jesuit Knott\*, in a pamphlet written against him, rallied him on this openness to conviction, and it led probably to the infamous insinuation of a later writer†, that he was "a deist in masquerade, and at best but a sceptic in religion;" but he himself gloried in the conscientious changes which he had made, and speaks of them as "the most satisfactory actions to himself that ever he did, and the greatest victories that ever he obtained over himself, and his affections to those things which in this world are most precious, as wherein for God's sake, and (as he was verily persuaded) out of love to the truth, he went upon a certain expectation of those inconveniences which to ingenuous natures are of all the most terrible." So also in his reply to Knott he is not backward in declaring his readiness to have changed again, if he could have seen more forcible reasons for it:—"Had you represented to my understanding," he says, "such reasons of your doctrine, as being weighed in an even balance, held by an even hand, with those on the other side, would have turned the scale, and have made your religion more credible than the contrary; certainly I should have despised the shame of one more alteration, and with both mine arms, and all my heart, most readily have embraced it."

After his reconversion to the Church of England, he received an angry letter of expostulation from a clergyman of Essex, named Lewgar, with whom he had formerly been intimate, and who had been induced by his arguments to follow his example in adopting the Romish faith. A letter of this description from an old friend, gave him much pain. He answered it, however, with so much mildness and affection, while, at the same time, he justified his freedom of inquiry, and asserted the falsehood of his enemies in accusing him of Socinianism, that Lewgar was quite disarmed of his resentment, and sought an opportunity of conferring with him. Chillingworth and himself met in the presence of Sheldon and Skinner, and discoursed together on the subject of religion. Afterwards, several papers passed between them concerning the assumed infallibility and catholicity of the Church of Rome; and an abstract of the dispute was drawn up by Chillingworth.

He continued now to be engaged in various controversies with several advocates of the Church of Rome, some of which are extant among his works: in particular, one with Knott the Jesuit, which had been commenced by Dr. Potter, Provost of Queen's College, Oxford.

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\* Edward Knott, his true name was Matthias Wilson; he was born at Pegs-worth, near Morpeth, in Northumberland, and was for several years Professor of Divinity at the English College in Rome; then Vice-Provincial; lastly, Provincial of all the English Jesuits. He died in London, January 4, 1655.

† Letters to William Bulstrode, Esq. a member of the Church of England, by Dr. Wood, a Roman Catholic, and Physician to the Pretender in 1710, in which Chillingworth is falsely represented to have advised an inquirer after the true religion to "keep to the religion in which he was, (which was the Roman Catholic) for if there were any religion, that it was the right; and that if there were none, that the worst that could happen to him was but so much pains lost."

The Jesuit published a work in 1630, entitled, "Charity Mistaken with the want whereof Catholics are unjustly charged; for affirming, as they do with grief, that Protestantism unrepented destroyeth Salvation." Dr. Potter answered this work in 1633, and in the following year the Jesuit replied by another work. It was this reply that Chillingworth undertook to answer. The prosecution of his studies for this purpose, in 1635, occasioned frequent visits on his part to Lord Falkland, at Great Tew, in Oxfordshire, where he both had access to a curious library, and enjoyed the great benefit of that nobleman's learned and instructive conversation: Lord Falkland himself often pointing out to him passages in books which were pertinent to his design.

In the same year, some of his friends recommended him to Sir Thomas Coventry, Lord Keeper of the Great Seal, for some preferment, and there was every readiness on the part of his Lordship to accede to the recommendation. Chillingworth's circumstances, at this time, were such as to have rendered preferment most welcome to him; but he had conscientious scruples with regard to subscription to the Articles, which prevented his availing himself of the provision so honourably intended for him. He felt scruples with regard to the damnable clauses of the Athanasian Creed, which he considered as contrary to the word of God, and therefore such as could not be subscribed with a good conscience. Another difficulty occurred to him with respect to the fourth commandment, which seemed to him to be acknowledged as part of the Christian law, by the prayer which follows the declaration of it in the communion service. This he considered contrary to the doctrine of the Gospel by which the Jewish Sabbath is abolished, and to the sense of the Church of England. While he balanced in his mind the awful alternative of incurring the displeasure of God, by the solemn prevarication of a subscription to declarations which he did not believe, and a submission to practices which he never intended to follow, he recoiled with horror from the very thought of subscription. His heart was dilated with a secret joy and satisfaction at this triumph of conscience over the temptations of worldly advantage; and under these impressions he wrote to Sheldon, communicating to him the circumstance—detailing the misery which he had suffered whilst his mind was unsettled, and the real comfort which he felt at having preferred the love of God before worldly happiness.

It appears that several letters passed between Sheldon and himself on the subject—some of which, for the greater secrecy, were written in the third person. His biographer, however, says, he was unable to meet with even the answer to this letter; but he infers the continuance of the correspondence from a paper containing the heads of another answer from Sheldon. From this paper also it appears, that Chillingworth afterwards expressed his objections to other points in the articles, and to the articles on the whole, as an imposition on men's consciences, much like that authority which the Church of Rome assumes. Sheldon answered these various objections, and with some severity at last; but he did not influence Chillingworth to a change of purpose.

His reply to Knott still engaged his attention. But Knott, who had

heard of Chillingworth's intended reply, could not readily brook that a man who had once been a glorious acquisition to the Church of Rome, should now become the champion of Protestantism. He would not, therefore, wait for the appearance of the promised reply, but at once published a libellous pamphlet to prejudice the public mind against the book and its author. This sinister purpose he endeavoured to effect by throwing out a malignant charge of Socinianism against the author. In the mean time, Chillingworth offered, through a common acquaintance, to meet the Jesuit, and hold a conference with him on the points in dispute, challenging him "to choose out of his whole book, any one argument whereof he was most confident, and by which he would be content the rest should be judged of, and if he could make it appear that he had not, or could not answer it, that he would desist from the work which he had undertaken;"—but the Jesuit as constantly refused to meet him, answering, that he would have no conference with him but in print.

The reply was very nearly finished by the beginning of the year 1637. Laud, who was then Archbishop of Canterbury, and Chancellor of Oxford, aware of the freedom with which Chillingworth was in the habit of expressing his sentiments, wrote to Prideaux \*, the Divinity Professor, requesting that he would revise it, and that it might be published with his approbation annexed. It was revised accordingly by Prideaux, as also by Baylie, the Vice-Chancellor, and Fell, the Lady Margaret's Professor in Divinity, and soon after sent to the press at Oxford.

Knott was then in Oxford, and hearing that the work was in the press, contrived to obtain the sheets in succession as they were printed.

The Archbishop being apprized of this underhand proceeding by Dr. Potter, wrote to the Vice-Chancellor, desiring him to be careful of that matter, and to inform the printer, that "if he found that Knott made a more speedy answer than was otherwise possible without such seeing of the sheets, he should take that for proof enough to proceed to discomission him, and to suppress his press."

When the impression of the book was nearly completed, as it only contained an answer to the first part of Knott's work, Chillingworth stated to the Vice-Chancellor his reasons for not proceeding to notice the second part, and these reasons were transmitted to Laud. Laud urged in reply, that they ought to be stated at the end of his present work, to acquaint the world that both parts were answered in one—which suggestion was adopted: and the book then appeared at the latter end of the year 1637, with this title: "The Religion of Protestants a safe way to Salvation; or an answer to a Book entitled 'Mercy and Truth, or Charity maintained by Catholics,' which pretends to prove the contrary. By William Chillingworth, M.A. of the University of Oxford."

Chillingworth presented his book to the King, with a dedication remarkable for its spirit of freedom and modest piety. In the conclusion of it, he intimates that Potter's Vindication of the Protestant religion

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\* Afterwards Bishop of Worcester.

against Knott, was written by special order from the King, who had, in giving the order, some view of recovering Chillingworth himself from the errors into which he had fallen. Next to the dedication were inserted the formal approbation of the three Divines who had examined it; and who had made so severe a scrutiny of it, as to induce the author to say, that it had "passed a fiery trial."

The book was received with general applause, and though a controversial work of considerable bulk, it passed through two editions within less than five months. Its success called forth the renewed exertions of Knott, who finding his former imputation of Socinianism had not been able to counteract the favourable reception of the work, now attempted to shew that the principles of Chillingworth tended to overthrow the Christian religion, arguing, as he had in his former pamphlet, that "the infallible authority of the Church of Rome being denied, no one can be assured that any parcel of Scripture was written by divine inspiration;" and that "none can deny that infallible authority, but he must abandon all infused faith and true religion if he do but understand himself;" which, as Chillingworth observes, amounts to this, that "all Christians besides the Papists are open fools or concealed atheists." Knott also dedicated his reply to the King, which was an act of no light presumption, when the King's zeal for the Church of England was well known, as well as his admiration of the work of Chillingworth.

Another pamphlet against him was also printed at St. Omer, in the same year (1638,) with this title—"The Church Conquerant over human Wit, or the Church's Authority demonstrated by Mr. William Chillingworth (the Proctor for Wit against her) his perpetual Contradictions, in his book entitled 'The Religion of Protestants a safe way to Salvation.'" The author was a Jesuit, named John Floyd, known also under the name of Daniel a Jesu. In this treatise, Chillingworth was reviled as a "desfer and challenger of the Church of God." The same writer, in the following year, published an appendix to his treatise, which appeared under the title of "The total sum, or no danger of damnation unto Roman Catholics for any errors in Faith; nor any hope of Salvation for any Sectary whatever that doth knowingly oppose the doctrine of the Roman Church." He was attacked also by another Jesuit, William Lacy, in a pamphlet published the same year, entitled "The Judgment of an University-Man concerning Mr. William Chillingworth his late pamphlet, in answer to Charity maintained." This writer attempted to confute Chillingworth by ridicule and mere abusive declamation.

These were all the answers which appeared immediately on the publication of Chillingworth's book, and by their intemperate and sophistical character, they all bore testimony to the impregnable strength of the Protestant cause.

The Archbishop, and probably also the King, having read his book, it was considered but a proper reward for the services of the author, that some preferment should be bestowed on him. An opportunity was offered in the elevation of Dr. Brian Duppa, Chancellor of Salisbury, to the bishopric of that see; upon which the vacant Chancellorship was bestowed on Chillingworth, with the Prebend of Brixworth, in

Northamptonshire, annexed to it. He had now overcome the scruples, which three years before he had entertained with regard to subscribing the 39 articles. Indeed, in the course of his book, he had professed himself as now willing to subscribe. Accordingly, in order to his admission to the benefice, he complied with the usual requisition of subscription, as appears from the subscription-book of the church of Salisbury.

About the same time, he was appointed Master of Wygstan's Hospital, in Leicester.

In the year 1640, he was deputed by the Chapter of Salisbury, as their Proctor to the Convocation, which met with the Parliament, and was opened on the 14th of April. The Parliament being dissolved on the 5th of May, it was expected that the Convocation would also be dissolved; but they only adjourned for some days, and the King having granted them a new commission, dated May 12th, they continued their session until the 29th of the same month: during which time they despatched their remaining business. They granted the King a subsidy of four shillings in the pound for six years, under the name of a benevolence or contribution, to be levied upon the Clergy under the penalty of ecclesiastical censures; and enacted several constitutions and canons, which, being confirmed by the King under the Great Seal of England, were immediately printed.

These irregular proceedings of the Convocation were in the next Parliament declared, by the votes of both Houses, to be against the right of Parliament and the liberty of the subject. The Commons, indeed, passed a Bill for punishing and fining the members of the Convocation, amongst whom the Proctor for the Chapter of Salisbury was fined a thousand pounds; but this Bill was thrown out in the House of Lords.

Chillingworth was again deputed to the next Convocation, which met on the 4th of November. But there was no commission granted, and therefore no business proposed; and in consequence of the imprisonment of Archbishop Laud, the regular sessions were broken off, the Bishops discontinued their meeting, and the Lower House by degrees dwindled away.

Then began the encroachments of the Parliament upon the Royal prerogative—first in the Triennial Act—then in the Act which put it in the power of Parliament to be adjourned, prorogued or dissolved only by Act of Parliament.

The King soon felt the sad consequences of having thus suffered the landmarks of his sovereignty to be removed. He was obliged to retire to York, and the two Houses began to treat with him as a neighbouring discontented Prince. The result was, that the Parliament raised an army under the command of the Earl of Essex, and the King was compelled to erect his standard, at Nottingham, against his tyrant-subjects.

In 1642, Chillingworth was put on the roll, with some others, by the King, to be created Doctor of Divinity; but he did not go up to Oxford to take that degree, nor was he created by diploma.

Amongst the soldier-preachers who at this period distinguished them-



selves by their active hostility against their Sovereign, was Francis Chyennell, a Fellow of Merton College. He was attached principally to the army of the Earl of Essex. He was a frequent preacher also before the Lords and Commons, as well as a writer of some pamphlets, in which he displayed his zeal for the Parliament no less than in the field.

A tract which he published in 1643, entitled "The Rise, Growth, and Danger of Socinianism," &c., and which was printed by order of the Committee of the House of Commons, directly criminated Archbishop Laud, Dr. Potter, Hales, and Chillingworth, as favourers of Arminianism, Socinianism, and Popery \*, and endeavoured to prove the accusation from their books. He was not wrong, however, when he imputed to Chillingworth, amongst his other charges, a zeal for episcopacy and the interests of the King.

Bristol having been reduced by the Royal forces under Prince Rupert, July 25th, 1643, it was resolved afterwards to prosecute the siege of Gloucester. Chillingworth was present with the King's army before Gloucester, and observing that materials were wanted for carrying on the siege, he suggested the construction of engines, after the manner of the Roman *testudines cum pluteis*, for storming the place. These engines were accordingly constructed by his direction. They were made, as Rushworth describes them, to "run upon cart wheels, with a blind of planks, musket-proof, and holes for four musketeers to play out of, placed upon the axle-tree, to defend the musketeers and those that thrust it forwards, and carrying a bridge before it; the wheels were to fall into the ditch, and the end of the bridge to rest upon the town's breastworks, so making several complete bridges to enter the city." Before, however, these machines could be brought into execution, the Earl of Essex advanced to the relief of the town, and compelled the Royal forces to raise the siege.

The next month, the King being at Oxford, Chillingworth preached before him at the public fast, a sermon which was afterwards published by his Majesty's command. He took for his text these words, 2 Tim. iii. 1—5—"This know also, that in the last day perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof." "This sermon," says his biographer, "is not only remarkable for that strength of reason which seems to have been our author's peculiar talent; but also for the eloquent addresses, pathetic and affectionate exhortations, whereby he endeavours to enforce the practice of virtue and piety. And what is esteemed the perfection of such performances, the Christian orator appears every where expressing the inward suggestions of his heart,

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\* It is curious to observe how these three charges are linked together, whilst it is now so current a practice with the Roman Catholics to impute Socinianism to the Church of England.

and sensibly touched with the excellency and the necessity of the great truths and duties he recommends."

The Scottish forces having now advanced to the aid of the Parliament, and published several declarations by which they sought to justify their conduct, Chillingworth judged it might promote the interests of the King if these declarations were answered. He therefore extracted several passages out of them, and made observations upon them. He examined also the question of resistance to princes, and maintained the unlawfulness of it even in extreme cases.

Whilst he was thus asserting the royal cause, he received a letter from a friend, who endeavoured to dissuade him from the attempt. To this he returned a spirited answer; in which, having excused himself from the charge of being pragmatical, on the plea that it was better for any man to do as he had done, than that it should be left undone, he adds—"All are equally bound to discharge their duty to God. All have equally a part in their Prince's and country's welfare. And if I have been stout and courageous, when others have been cold and cowardly, I think their faintness should rather commend than condemn my forwardness; *quod ausus sim bonus esse in malis temporibus.*" We find from this letter also, that he had been lately chosen Philosophy Reader in his college, and that he was quite burthened with the business which now devolved on him.

In the midst, too, of his exertions in behalf of the King, he was no less active in supporting the Church of England. He wrote a small tract to show that "Episcopacy is not repugnant to the government settled in the Church for perpetuity by the Apostles." This was not published separately at first, but was affixed to a treatise on the subject of Episcopacy by Bishop Morton, to which also a treatise by Archbishop Usher had been annexed, and the three were published in one volume under the sanction of that Primate.

But he was not long exempt from a share of that misfortune which followed in the train of the persecuted monarch. The Lord Hopton, General of the royal forces in the West, having gained possession of Arundel Castle in Sussex, the forces of the parliament, under Sir William Waller, immediately marched to its recovery. Chillingworth was at this time with Lord Hopton in Arundel Castle, having accompanied him out of kindness and respect, and was accordingly amongst the number of the besieged. The want of proper management as to their stores, and the factious spirit of the garrison, conspired to render the defence of the place impracticable, though it was sufficiently provided to have held out much longer than it did against the besieging army; and it was thus surrendered to Waller on the 6th of January, the garrison becoming prisoners of war. Chillingworth had suffered much from the previous march and the inclemency of the season, and in consequence of the illness under which he laboured, preferred remaining in the garrison until the weather should become more favourable for his removal.

But his illness increased to such a degree, that not being able to go to London with the garrison, he was conveyed to Chichester, this indulgence being obtained for him through the request of his great antagonist, Cheynell, who accidentally met him in Arundel Castle. Cheynell

was a rigid, zealous Presbyterian, with whom the opinions of his own party were the exclusive standard of orthodoxy, as sincere at the same time, and charitable in his feelings, as his bigoted and fanatical creed would permit him to be, consistently with its paramount influence over his heart. His charity prompted him to interfere in behalf of his political and religious opponent on the present occasion, and to extend to him such relief as the triumph of his party had placed in his power.

It naturally appeared to such a religionist the first duty of charity, to avail himself of the present opportunity to redeem a lost brother from the fancied error of his ways. The care of Cheynell, accordingly, was directed more to the mind than to the body of the prisoner. He ministered to the latter, only that he might have the means of plying the former with those spiritual remedies, of which it seemed to his eye of religious frenzy to stand so greatly in need.

With this proselyting view, he paid frequent visits to Chillingworth during his illness at Chichester; and as a testimony of his zeal, he has recorded the conferences which passed in this, his illustrious opponent's last struggle both of nature and reason, (for his sickness terminated in death,) in a singular work entitled "*Chillingworthi Novissima; or the Sickness, Heresy, Death, and Burial of William Chillingworth, (in his own phrase) Clerk of Oxford, and in the conceit of his Fellow-souldiers, the Queen's Arch-engineer and Grand Intelligencer. Set forth in a letter to his eminent and learned friends, a relation of his apprehension at Arundel, a discovery of his errors in a brief catechism, and a short oration at the burial of his heretical book. By Francis Cheynell, late Fellow of Merton College. Published by authority.*" A title which, connected with the recital itself which follows, sufficiently indicates to us, how the stern fanaticism of the controversial zealot can cramp and mutilate every kindly feeling of the heart.

Cheynell's meeting with Chillingworth in Arundel Castle, as was before mentioned, was accidental. According to his own account of himself, he had been driven from his house by force of arms, on account of his having been nominated a member of the Assembly, upon which he had left London for Sussex, a part of the country which appeared to him particularly to need his ministerial labour. Through his representation, Sir William Waller had been induced to commend Chillingworth to the care of his Chaplain, who kindly laid him upon his own bed, and supplied him with all necessaries which the place afforded. On his being conveyed to Chichester he was lodged in the Bishop's palace, where he had every accommodation which his sickness required, and instead of being committed to the Marshall, was placed in the more honourable custody of Lieutenant Golledge. These alleviations of his suffering were also obtained for him through Cheynell's interest with the Governor.

There he was visited by Sir William Waller's Physician. Cheynell would have us suppose that party-jealousy prevented his placing any confidence in his medical attendant, and that this prevented his recovery; but that at length discovering and confessing his error, he admitted the Physician's visits, and was then in a hopeful way of recovery.

The real cause which aggravated his sickness, appears to have been that which is afterwards mentioned, the dejection of his spirits at not hearing any good tidings from his friends at Oxford. So anxiously did his mind dwell upon the hopes of his release, and the chance of his being either exchanged or ransomed, that some intelligence to this effect was the only cordial which could have revived his drooping spirits. From the absence of such comfort, his heart preyed on itself, and his disease acquired a strength which threatened a speedy dissolution. And what added to the misery of his mind, was the vexation which he had to encounter both from the intrusive zeal of such passionate religionists as Cheynell and his party, and from the unseemly abuse which he received from some of the officers of the King's army, then his fellow-prisoners, who attributed their disaster to his interference in the councils of war.

The low state to which Chillingworth was now brought, so far from suggesting to his spiritual counsellor a delicate reserve towards the sinking spirit, quickened the impetuosity with which it was sought to make a convert whilst the opportunity lasted. The dying man was assailed with relentless importunity of questioning as to the justice of the cause of the Parliament—the right of the Parliament to compel *delinquents* to come in by force of arms, that they may be tried according to law—the use of the Liturgy—the possibility of salvation to one who lived and died a Turk, Papist, or Socinian. Fatigued and exhausted with these captious and unseasonable questions, he begged that he might be spared such harassing; but his request was only seconded by a severe reprimand from the zealot, who, instead of listening to his just expostulation, retorted on him the charge of uncharitableness: "Sir," his reply was, "it is confessed that you have been very excessive in your charity; you have lavished out so much charity upon Turks, Socinians, Papists, that I am afraid you have very little to spare for a truly reformed Protestant; sure I am, the zealous Protestants find very little charity at Oxford."

The last time that he was visited by Cheynell, was on Sunday, January 28, 1644, when, among other questions, he proposed this to Cheynell—Whether tyranny was God's ordinance? On this occasion, Cheynell shewed a better temper, for instead of entering into warm debate on that subject, he suggested that Chillingworth "would now take off his thoughts from all matters of speculation, and fix upon some practical point which might be for his edification." Chillingworth heartily thanked him, adding, "that in all points of religion he was settled, and had fully expressed himself, for the satisfaction of others, in his book, which was approved and licensed by very learned divines." As they continued to converse, Cheynell began to tell him what meditation gave him most comfort in times of extremity, and that "the same was very proper for a man in his condition, if he could lay hold upon the *Covenant of Grace*." Not long after he further said—"that he did use to pray for him in private, and asked him whether it was his desire that he should pray for him in public." Chillingworth answered him "Yes, with all his heart, and that he hoped he should fare the better for his prayers."

But while the indiscreet zeal of Cheynell, for the most part increased the mental distress of the sufferer, we must do him the justice to acknowledge his active endeavours to give him all bodily relief. Perceiving that Chillingworth was much troubled with a sore-throat, and oppressed with phlegm which threatened to choke him, if some sudden remedy were not provided, he sent to him a surgeon, "whom he describes as one of his belief, an able man, that pleased him well, and gave him some ease."

On the next day, he desired the soldiers and citizens "at their morning exercise in the Cathedral, (such was the term for their public devotions) to remember in their prayers the distressed estate of Mr. Chillingworth, a sick prisoner in the city, a man very eminent for the strength of his parts, the excellency of his gifts, and the depth of his learning—telling them, that they were commanded to love their enemies, and therefore were bound to pray for them, especially when God moved the heart of an enemy to desire their prayers." "We prayed heartily," he says, "that God would be pleased to bestow saving graces, as well as excellent gifts upon him, that so all his gifts might be improved and sanctified: we desired that God would give him new light, and new eyes, that he might see, acknowledge, and recant his errors, that he might deny his carnal reason, and submit to faith; that God would bless all means which were used for his recovery," &c.

The same day he rode to Arundel, to bring the surgeon again to visit Chillingworth, but the surgeon, it happened, had been called out of the town to visit another person, and saw him no more. In the mean time, a "religious officer" of the garrison of Chichester visited him, and pursued him with the request that he would declare himself in point of religion. He only appealed to his book in reply, and said, "he was settled and resolved, and therefore did not desire to be further troubled." Being asked then, what course should be taken for his interment, in case God should take him away in that place, he answered, "that wherever God should be pleased to take him, he would there be interred; and (if it might be obtained) according to the custom of the Church of England; if not," said he, "the Lord's will be done." And further, he added, "because the world will be apt to surmise the worst of things, and there may be some inquiry made after my usage in this place, I must testify and declare to all the world, that I have received both of Master Golledge and his wife, abundance of love, care, and tenderness, where I deserved it not; and that I have wanted nothing which might be desired of them; and I must, in all conscience and honesty, do them this right to testify the truth to the world."

Very soon after this interview, most probably the day after, which was Tuesday, January 30th, he breathed his last. On the 22d of the November preceding he had made his will, by which he bequeathed to the Mayor and Corporation of Oxford, the sum of four hundred pounds, to be paid by fifty pounds a year in eight years, each sum of fifty pounds, as it should be paid, to be lent to poor young tradesmen for ten years, who were to give security for its repayment after that term, paying forty shillings a year for the loan of it. The latter sum to be laid out in apprenticing poor children, allowing eight pounds for

each. These children were appointed to be chosen by lot out of all in Oxford and its suburbs,—only that, to be eligible for the charity, they must be between twelve and sixteen years of age, and able to repeat perfectly the Catechism. The rest of his property is bequeathed to his brother's and sister's children, except a legacy of five pounds to his "dear father, Doctor Sheldon," as he terms him, and the same to Mr. Timothy Carter.

Preparations were made for his funeral by Cheynell and others of the puritan party in Chichester. His body was decently laid in a coffin, covered with a mourning hearse-cloth. His friends were entertained with wine and cakes; though, as Cheynell says, he considered this practice to be "a turning of the house of mourning into a house of banquetting." All that offered themselves to carry his corpse, out of their affection to the deceased, being persons who agreed with him in their religious opinions, had every one of them, according to the custom of the country, a branch of rosemary, a mourning riband, and a pair of gloves. He had expressed his wish, we find, to have the service of the Church of England read over his remains, but the party were not inclined to carry their charity so far.

There were three several opinions as to his burial:—1st. That he ought not to be buried like a Christian—some arguing from his refusal "to make a full and free confession of Christian religion"—others grounding their denial of burial on the fact of his "having taken up arms against his country"—others again, maintaining that he was *felo de se*, having brought on his death "by his fool-hardiness"—and, lastly, others on the ground that he was an heretic and an excommunicated person. The second opinion was: that his body should be conveyed to Salisbury, to be buried in the chancel of that cathedral church, of which he was Chancellor \*. To this some objected as contrary to his will, as he desired to be buried at Chichester in case he ended his days there; others objected that burying him in the chancel of the cathedral was a superstitious conceit, which ought to be opposed by a denial of the request. The third opinion (which prevailed) was, that "it would be fittest to permit the men of his own persuasion, out of mere humanity, to bury their dead out of their sight, and to bury him in the cloisters amongst the old shavelings, monks, and priests, of whom he had so good an opinion all his life."

His body was accordingly given up to his own friends for interment. But though Cheynell thus forbore performing the last rites in his own person to his deceased antagonist, and judged it proper that "malignants should carry malignants to their grave," he did not omit being present, on the occasion, and performing the singular part which he relates of himself with conscious pride.

When the body was brought in the hearse to the place of burial, he

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\* "The men of a cathedral spirit thought it fit that Master Chillingworth, being a member of a cathedral, should be buried in a cathedral, and being *Cancellarius*, it was conceived that he should be buried *intra Cancellus*, and not under the altar, that the constant perfume of the incense might excuse the thrift of his executrix—*ossa inodora dedit*," Chillingworthi Novissima, p. 31, 32.



met the attendants at the grave with Chillingworth's book, (the celebrated work entitled the Religion of Protestants) in his hand, and cast it into the grave with its author, preluding to the ceremony with the following speech:—

“Brethren, it was the earnest desire of that eminent scholar, whose body lies here before you, that his corpse might be interred according to the rites and customs approved in the English Liturgy, and in most places of this kingdom heretofore received; but his second request (in case that were denied him) was, that he might be buried in this city, after such a manner as might be obtained in these times of unhappy difference and bloody wars. His first request is denied for many reasons, of which you cannot be ignorant. It is too well known that he was once a professed Papist and a grand seducer: he perverted divers persons of considerable rank and quality; and I have good cause to believe that his return to England, commonly called his conversion, was but a false and pretended conversion; and for my own part, I am fully convinced that he did not live or die a genuine son of the Church of England; I retain the usual phrase, that you may know what I mean: I mean, he was not of that faith or religion which is established by law in England. He hath left that fantasy, which he called his religion, upon record in this subtle book: he was not ashamed to print and publish this destructive tenet—that *there is no necessity of Church or Scripture to make men faithful men*, in the 100th page of this unhappy book, and therefore I refuse to bury him myself; yet, let his friends and followers, who have attended his hearse to this Golgotha, know, that they are permitted, out of mere humanity, to bury their dead out of our sight. If they please to undertake the burial of his corpse, I shall undertake to bury his errors, which are published in this so much admired, yet unworthy, book; and happy would it be for this kingdom, if this book, and all its fellows, could be so buried, that they might never rise more, unless it were for a confutation; and happy would it have been for the author, if he had repented of those errors, that they might never rise for his condemnation. Happy, thrice happy, will he be, if his works do not follow him, if they do never rise with him, nor against him.

“Get thee gone, then, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt, rotten book, earth to earth, and dust to dust; get thee gone into the place of rottenness, that thou mayst rot with thy author, and see corruption. So much for the burial of his errors.

“Touching the burial of his corpse, I need say no more than this, it will be most proper for the men of his persuasion to commit the body of their deceased friend, brother, master, to the dust; and it will be most proper for me to hearken to that counsel of my Saviour; Luke ix. 60, ‘Let the dead bury *their* dead, but go thou and preach the kingdom of God.’”

When the fanatical orator had thus vented his spleen over the body of his fallen adversary, he went from the grave to the pulpit, and preached from the text which he had just quoted in his speech.

In the same fanatical spirit, a tomb-stone, we are informed, was

plundered from the grave of an old Friar, and erected to mark the spot of his interment, without any inscription on it, appropriate to the great man to whom it was transferred.

Such was the end of Chillingworth, the champion of truth and the loyal adherent of the cause of his Sovereign. It was his hard fortune to be harassed alike, both by Puritans and by Papists—by the extravagant zeal of the former, because of his moderation and his just and rational views of religion; by the latter, because of his firm opposition to the antiscriptural creed of Popery, and the unanswerable arguments with which he assailed the strong holds of their lordly superstition. He fell, it may be said, indeed, “on evil days and evil tongues,” but no calumny or ill-treatment of his enemies could make him swerve from his principles. He conceded not his right of appeal to reason, because the Papist, in reference to it, represented him as a Socinian and unbeliever; nor would he abandon the moderate ground which he had taken as a firm defender of true Protestant principles, because the Puritan treated him with contumely, as the upholder of reason against the Scriptures, and a Papist in heart. Nor again, was he deterred by the shame of acknowledging himself to have been in error, from changing his sentiments in religion, if it could be made to appear to him that the stronger arguments were against him. Even at the last, just before his death, he told Cheynell that “he had ever followed the dictates of his conscience, and if he could convince him that he was in error, he would not find him obstinate.” How must we not admire such constancy in the truth—such union of candour, and the humbleness of a teachable disposition with the highest intellectual endowments.

The senseless clamour of Socinianism has not, however, expired with his personal opponents. It has been revived by succeeding writers, and employed as a means of discrediting the theology inculcated in his works, and attacking the cause of Protestantism through the opinions of some of its mightiest defenders. Nor, is Chillingworth the only eminent writer who has been thus injuriously pursued with posthumous slander. “I know not how it comes to pass,” says Archbishop Tillotson, “but so it is, that every one that offers to give a reasonable account of his faith, and to establish religion upon rational principles, is presently branded for a Socinian; of which we have had a sad instance in that incomparable person, Mr. Chillingworth, the glory of this age and nation; who, for no other cause that I know of, but his worthy and successful attempts to make Christian religion reasonable, and to discover those firm and solid foundations upon which our faith is built, hath been requited with this black and odious character. But, if this be Socinianism, for a man to inquire into the grounds and reasons of Christian religion, and to endeavour to give a satisfactory account why he believes it, I know no way but that all considerate, inquisitive men, that are above fancy and enthusiasm, must be either Socinians or Atheists\*.”

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\* Sermon on Heb. xi. 6. on the efficacy, usefulness, and reasonableness of divine faith. Vol. II. p. 464, folio 1722.

The best refutation, however, of the charge in the case of Chillingworth, will be to avail ourselves of the advice of his great admirer, Locke, who considered him as the model of right reasoning; and to read his works, throughout which we shall perceive, amidst the most luminous argumentation, the strongest evidence of the virtue, moderation, and piety of the author, and be at once fortified against the two-fold sophistry of papal superstition and puritanical enthusiasm.

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SERMON.

CHRIST'S LAMENTATION OVER JERUSALEM.

MATT. xxiii. 37, 38.

*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.*

WHAT can be more divinely compassionate than this animated apostrophe of our Lord to the impending sorrows of Jerusalem! It is not the unfeeling denunciation of a messenger of wrath, who reports his woe-ful tidings, without caring for the wound which his words inflict on the hearer—but it is the involuntary burst of generous sympathy, from a heart, which not even the most scornful indignities can estrange from the objects of its affection. It carries with it all the gravity of an impressive rebuke, and yet how tender is it in its mode of appeal. The outrageous conduct of the Jews towards our Lord himself, had been such as to have warranted the severest expressions of anger from him—the prospect of their future punishment and distress might naturally have given a tone of triumph to his language, had he been a prophet of mere earthly mould. But in his words there is neither anger nor triumph. They indicate only his own sad disappointment and dejection, that those who had been fostered by him with parental solicitude, should have proved themselves so unworthy of his care—should have so far forfeited all claims to his future protection, that he could no longer interpose his saving arm between them and their destruction. He makes no mention accordingly of their inveterate malignity and deeds of violence against him—he touches indeed on their vexatious treatment of former messengers from heaven, but it is only to present more forcibly to their view the strength of his love for them, which not even the examples of their former ingratitude could deter from exertions in their behalf. The stress of his pathetic appeal is laid on that affectionate interest, which had ever subsisted on his part towards them, and he calls their attention as it were to the last solemn farewell of a broken-hearted friend, whose anguish at their fall extinguishes all remembrance of their personal injuries. “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto

thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

Sorrowful, however, as is the sentiment of sympathy expressed in these words of our Saviour, their import is not confined to the effusion of that holy grief which thrilled in his divine bosom, for the unworthy, but still cherished objects of his love. They were doubtless actuated by a forlorn hope which, like the expiring flame of a taper, was still wavering between light and darkness—the light of a joyful recovery of his beloved, and the darkness of their utter abandonment—and conveyed a decisive and ultimate warning to them of the inevitable issue of their present course of ungracious and sinful conduct.

The denunciation of woe which they contain, may perhaps appear to some too explicit and authoritative to admit of this mild interpretation. The melancholy tidings, "*Behold your house is left unto you desolate,*" may be construed into a sanction for supposing, that the unhappy people to whom they were addressed, were now irretrievably lost by the dismal unchanging decree of Heaven, thus consigning them to desolation. But such a view of the case, so unutterably appalling to every sentiment of the human heart, can only result from a cursory survey of it. A closer consideration will convince us of the boundless mercy of the Divine Redeemer of mankind, displayed in this awful intimation of misery to a portion of his creatures, no less than in those dispensations of his providence, which bear more openly the aspect of gentleness and forbearance.

Sinners, indeed, are apt to charge God foolishly, and impute to him that blame which justly falls on their own heads. We hear men not unfrequently rashly ascribe to the defective constitution of their nature the sins of which they are guilty, urging as a palliative to their offences, that they would amend their lives if they could; but that such is the strength of that tendency which exists in them to the indulgence of their favourite passions, that they cannot help deviating from the right line of conduct. It is easy enough to detect the fallacy with which they endeavour to beguile themselves and others. It is not the natural propensity as implanted by the wise Creator that is the object of blame, but it is its immoderate and forbidden indulgence which alone converts it into a crime, or its restraint and due regulation which exalts it to the character of virtue. Whereas such persons draw our attention from the crimes themselves, and transfer it to that which in itself is the object of neither praise nor blame; the mere propensity as it exists in us by the constitution of our nature, and without which there could be neither vice nor virtue amongst human beings.

But no less would be the fallacy of supposing that God had irrespectively decreed the future reprobation of those misguided Jews, who rejected their Lord and Saviour, the true Messiah, when he personally appeared among them. Equally might they have cast the blame on the circumstances of trial in which they were eminently placed, and shrunk in their own persons from the awful responsibility of their actions. For those very circumstances were their proper sphere of action and of duty—they might, had their hearts been right, have

availed themselves of them, to their everlasting good ; and it was their deliberate choice of the alternatives freely offered them, which led to their rejection of the Messiah, and their consequent misery. However the event may have been fixed in the foresight of God, to them it was *contingent*—and the very certainty of it in the eye of the Almighty, depended on their regarding the issue as strictly in their own power, and their free use of their own judgment, as to the course of action which they would pursue. It is highly absurd, indeed, to mix up the notion of God's predestination with the business of human life ; for true as the doctrine may be, when we look to the incomprehensible perfections of the Deity, to whom known are all his ways from the foundation of the world ; yet when we look downward to ourselves, it is as if it were not ; it is *practically untrue*, if I may be allowed so strong an expression, for the moment we attempt to apply it to our practice, we find it contradicted by that law of our being, which directs us to act on the twilight evidence of probability, an evidence which excludes in our minds the very idea of the event being fixed and irrevocable. To act on such certainty is the prerogative of God alone, with whom the past, the present, and the future are co-instantaneous, and whose excellent wisdom orders and governs all things from all eternity ; but man, however he may sophisticate his mind with subtleties above his comprehension, can only follow that monitor which he has in his past experience, and adopt its direction as a help against his *uncertainty* of the future. Were he practically to consider the result of his actions already predetermined, he must remain in complete inactivity ; for the slightest exertion which he might make, would be on principles directly opposed to his creed.

Let us not then, while we observe the affectionate interest of our Lord for his unhappy countrymen, expressed in the pathetic lamentation of our text, cast a gloom of thicker darkness over his sorrow, by imputing to him the fatal and irrevocable decree of their downfall. God indeed decrees sure and heavy punishment on *unrepented sins*, but he does not condemn the *guilty individual* until he is deeply *convicted of the sin itself*, against which the divine displeasure is unalterably denounced. In the midst of judgment, he remembers mercy, and whilst he abhors iniquity, he is ever ready to pity and to pardon the perpetrators of it. His goodness is such, that he cannot consent to cast away the sons of his adoption and grace, until he has given them every opportunity for repentance, and they have fully shewn, whether they will hearken to his counsel, or still obstinately refuse his divine encouragements. Thus he is represented as remonstrating with himself in a strikingly beautiful passage of the prophet Hosea, (chap. xi. 8, 9.) "How shall I give thee up Ephraim ? How shall I deliver thee Israel ? How shall I make thee as Admah ? How shall I set thee as Zeboim ? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger : I will not return to destroy Ephraim ; for I am God and not man." Let us compare with this passage, the words of our Lord, invoking Jerusalem to attest the unwillingness with which he should abandon her to her sure destruction, reminding her how she had spurned his offers, and yet how he

had repeated them, and suggested to her the dreadful alternative which awaited her, *now* that she would be deserted by him, and given up to desolation. We shall perceive the same spirit breathing in both these passages of Scripture—the same anxiety for the repentance of the transgressor, and the same mercy displayed in intimating to him the narrow space which divided him from his ruin.

So far then as the *will* of the Almighty was concerned, we may say it was *still in their power* to repent and avert the impending misery, for he was *God and not man* who thus addressed them. Had they not been wanting to *themselves*, he would, we may be assured, “with the *temptation*, also have made a way to escape, that they may have been able to bear it.” (1 Cor. x. 13.) But here we must distinguish between his *direct interposition* to save, and his *denying absolutely* the power of amendment. There may be a time when *greater encouragements* are afforded to sinners, when offers of mercy are *more pressingly* set before them, and God, as it were, *stretcheth forth his hand to draw* them to himself; but after these *encouragements* have been slighted, and these offers rejected, there may reasonably be a time when he no longer deigns to *interfere* with his special aid; when, not having known in their day of *favour* the things which belong unto their peace, these things are *hid* from their eyes, and their house is *left* unto them *desolate*.

And we can satisfactorily account for such an alteration in the divine dealings with sinners, whether we look to the perfections of the Deity, or the natural consequences of sin itself, in hardening and corrupting the heart. 1st. Looking to the perfections of the Deity, highly as we must conceive of his supreme benevolence, yet we cannot extend its comprehensiveness so far, as to abridge the compass of his other essential attributes. Willing as he undoubtedly is to pardon and to save to the uttermost, there may be a point beyond which his infinite holiness and justice will not consist with his direct interference. That system of moral government which he exercises over the universe, and by which he shews himself the rewarder of the *righteous*, and punisher of the wicked, even in this world, might be *infringed*, were he to delay his anger *for ever*, and, however provoked, to shew an *indiscriminate favour* to the bad as well as the good. He maketh indeed his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust; and so in the moral world he scatters abroad the blessings of his grace with irrespective hand, and calls sinners as well as the righteous to repentance, by every demonstration of love and kindness. And as the enjoyment of his natural blessings is often obstructed by the sinful disposition of those on whom they are bestowed, which turns the blessings of nature into curses, so may the enjoyment of moral advantages, flowing from the abundant riches of divine grace, be extended to all men, be counteracted by the depravity of the receiver. But then that the Almighty should further interfere to overpower the malignant force of such depravity, would be contradictory to his nature, as shewing greater favour and indulgence to vice than to virtue. His benevolence accordingly may be no less exerted towards transgressors, and he may still be as willing as ever to receive them on their repentance, while his other perfections require him to withdraw the extension of



his visible favour, and to abandon them to the wretched consequences which they have brought on themselves. But 2dly. Looking to the consequences of sin in themselves, we may see enough in its very nature to lead men to desperation and ruin. The consequences of sin, even in a temporal sense, we often find to be prevented, in some measure, in its earliest stages, and a timely reformation, in some cases, averts any serious future mischief. But let the sinner once neglect his *opportunity* of amendment, let him persevere in his course from one degree of iniquity to another, and the difficulty of retrieving his condition then increases on him, more than in proportion to his progress. That which was at one time practicable to him, becomes thus at last an almost insuperable work. Now this arises from the nature of sin itself, which cannot be admitted once an inmate with us, but it familiarizes us with its presence, and rapidly assimilates us to itself. Our difficulty of recovery then, after a progress in iniquity, is increased, not simply by the distance which we have departed from right, but by an alteration within ourselves. We are not the same characters in the course of our sin, which we were at its outset. We have not only our lost ground but *ourselves* to regain. So inseparably has God joined sin and misery together, that some evil must ensue at any rate on the commission of sin, an evil within ourselves at least, if nothing more—an enfeeblement of our active energies—a disorder of our moral system—and thus by wilful negligence of ourselves in the repeated indulgence of sin, we gradually reduce ourselves to that state in which there is, humanly speaking, no place for repentance.

Whether then we look to the perfections of God or the effects of sin on the heart, our refusal of the divine offers of grace and mercy naturally brings us into a condition less advantageous for repentance and amendment. We need not, therefore, have recourse to the supposition of a stern unchanging decree of heaven, to account for the unhappy downfall of sinners. We see enough in *our own circumstances* to explain the fact; and neither sound philosophy nor religion requires us to look further.

Dismissing, therefore, idle and unprofitable inquiries, let us learn a lesson of practical utility from our own circumstances. These teach, we find, that our condition as sinners is one of *difficulty*—*increasing difficulty*—as we longer delay the time of our repentance, and therefore suggest to us the importance of *exertion*—*increasing exertion* to meet the peculiar exigencies of our situation. At the same time they shew us, that this difficulty may, through *our own fault*, at last become so great, as to amount to a *practical impossibility*; and therefore farther suggest to us, to beware of falling into that state, not where the capacity of exertion shall be altogether *denied* us, but where our best exertion can be but *feeble and inadequate* to overcome the *mass of evil and misery which we have accumulated to ourselves*. In short, they teach us a lesson, the reverse of that which would follow from the bare metaphysical view of the Divine Prescience; that so long as we have the *will* to exert ourselves, we have the *power*, though that power may be ultimately indeed *circumscribed in its operations* by the obstacles which it has to encounter.

Such is the tenor of our Lord's affectionate remonstrance with his infatuated countrymen. *How often would I*, says he, in the dejection of his heart, *how often would I have gathered thy children together*, even as a hen gathereth her chickens under her wings, and ye *would not*.—He does not lament that they *could* not turn to him, but that they *would not*—not that they wanted the *power* but the *will*—and he goes on to forewarn them, that they were on the brink of that state, when their *will* even would but little avail to break the bands of iniquity, which, with malignant perseverance, they had fast coiled round themselves; adding the fearful intimation—"Behold your house is left unto you desolate." Or, as we may almost paraphrase his words by another inspired passage—"Because I have called" we may conceive him to say, "and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they *hated* knowledge and did not *choose* the fear of the Lord; they *would* none of my counsel; they despised all my reproof; therefore shall they eat of the *fruit of their own way*, and be filled with *their own* devices; for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them." Prov. i. 24.

If then our future state of reprobation is so strictly the *natural consequence* of our present ill behaviour, and not, as may erroneously be supposed, an unalterable sentence, unconnected with our conduct; we must closely watch our present behaviour, and examine to what it is tending. We must consider with ourselves, what mercies we are daily receiving,—what calls to repentance, what offers of forgiveness, the course of our experience is incessantly sounding in our ears; and judge by our reception of these mercies, by our obedience to these calls, and hearty concurrence with these offers, what condition we are in with respect to our future salvation.

It is the present which is fully and strictly in our power; now we are to believe is the accepted time; now the day of repentance; let us then seriously consider, how far we have hitherto done despite to the grace of God working in our hearts, and grieved the Holy Spirit by unthankful resistance to his divine offers of assistance; that we may take immediate measures, lest we *bring ourselves* into that fearful state when our house shall indeed be left unto us *desolate*. It is not to the Jews alone, be assured, that our Lord addresses the expostulation of the text; to us also he speaks the same words by his Spirit: it is to us too that he says,—to us his visible church, and the evident objects of his divine love, inasmuch as he has called us by his name, and made known to us the terms of salvation;—"How often would I have gathered thy children together and ye *would not*." For we know ourselves but little, unless we are sensible that we *have neglected opportunities*; that there have been *occasions* when we have listened with dull and heartless attention to the voice of

the wise charmer ; when the words of healing and comfort have carried no balm to our souls : when we have been anointed by the pouring out of the Spirit on us, and, alas ! we have not felt his precious *unction in our hearts*. So often has our Lord called upon us and we have refused him. So often has he been *willing, nay anxious*, to receive us to himself, and we *would not* : now then is our time, while we stand, as it were, between the living and the dead ;—while the present opportunity of exertion stretches itself forth as an isthmus between Heaven and ourselves,—now is our time to strengthen our hands, to anticipate the increase of difficulty which, we clearly foresee, must attend our future endeavours, as we continue to reject the gracious offers of mercy.

Nor let any of us suppose that we are already arrived at that period when repentance can little avail towards our recovery. It is not our part ever to act on such a presumption. Though we may justly anticipate such a period as a precaution against future difficulties which, for aught we know, we may not have strength to overcome, and as a powerful stimulus to present exertion ; yet to presume that we are already in this state of abandonment, so long as our life is spared to us, wherein much evidently may be done to aggravate or diminish our weight of criminality, would be an evident contradiction to a plain matter of fact. This indeed would be a dangerous downfall to the sinner ; and should such a thought for a moment occur to any, let it be banished from the mind as a baneful delusion of the tempter of mankind. It is sufficiently fearful to anticipate the possibility of our falling into such a state. Let us not terrify our imaginations by at once plunging ourselves into all its horrors. Let us not scare ourselves from the throne of mercy, by interposing between it and ourselves the demon of darkness and desolation.

That period is indeed fast approaching to us all, which shall at once close our labours and our trial. The day is far spent with us, the night is at hand when no man can work. But not until that night is come ; that night which shall cast its long and deep shadow over all our earthly joys and sorrows, and blend in indiscriminateness the uplands and the vallies of this mortal scene ; not until that night comes, are we entitled to despair of our state, nor consequently to cease from diligence in insuring to ourselves an interest in that glorious reward, to which not our own arm, or our own strength, has obtained for us a title, but the holy and prevailing mediation of a Divine Redeemer. Should this awful period come upon us unawares, then, indeed, will our house be left unto us *desolate*. For, in allusion to that time, says the Scripture, " He that is unjust let him be unjust still : and he which is filthy, let him be filthy still : but he that is righteous, let him be righteous still, and he that is holy, let him be holy still." Rev. xxii. 11. For then only are we to consider our condition as unalterably fixed ; for then only is our whole probation gone through and concluded.

Be it our care in the mean time eagerly to embrace the comfortable invitation of the Gospel, which alone can dispel all fearful disquietudes and vain vexations of spirit. If we sincerely and cordially by

faith come unto Him, who alone is able to give rest unto our souls, we shall be secured from that despondency of heart, and that foreboding apprehension of future misery, which every son of Adam must feel, when he looks within himself alone and leans on the broken reed of his own very imperfect works. He, in that infinite love which he has manifested to us in our redemption through his blood, will receive us into his vineyard, though at the twelfth hour of the day, if we are really desirous to enter in, and to do his work; He will not exclude us from his fold, though we have long been his lost sheep, if we only hasten to retrace our wanderings and return to the true Shepherd of our souls. As the great Captain of our salvation, he will not expel us from the noble army of his redeemed, though we have fled from his standard and deserted our post, if we will only surrender ourselves immediately to Him, and henceforth fight manfully the good fight of faith.

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#### REVIEW OF NEW PUBLICATIONS.

*A Sermon preached in the Church of Hatton, near Warwick, at the Funeral of the Rev. Samuel Parr, LL.D. in obedience to his own Request, March 14th, 1825, and published at the Desire of the Executors and Friends assembled on the Occasion. By the Rev. S. BUTLER, D.D. F.R.S. &c. Archdeacon of Derby, and Head Master of Shrewsbury School. Longman. 1825.*

A FUNERAL Sermon, like the funeral orations of ancient Greece, has to encounter the opposite prejudices of two classes of hearers—those who are fondly familiar with the virtues of the deceased, and those to whom his character is altogether unknown. One class think that nothing can be said sufficiently in praise of the object of their admiration—the other class in their surprise at the display of excellence which is suddenly brought before them, are disposed to disbelieve that part of the description which surpasses the ordinary standard of merit. The office, therefore, of the Preacher is a very arduous one. He presents himself as a moderator between these conflicting judges, and attempts to gain the good-will of both, that he may direct both to a wise improvement of themselves, from the portrait of virtue which he holds up to their admiration.

The task, in every case so difficult, appears to have been rendered still more difficult in regard to the lamented subject of the funeral sermon now before us. The Preacher informs us that he had been particularly deputed to discharge the solemn duty by him whose character is the theme of his discourse. He accordingly came before his audience with a sacred bequest

of admonition from his deceased friend. It was incumbent on him, in fulfilling his engagement, to discharge his office with a strict impartiality, as he could not for a moment conceive that he would have been expressly charged with such a request, unless he had been regarded as one who would not shrink from executing it faithfully. He had therefore to reduce his feelings into subserviency to the lessons of moral instruction, and from his very affection for the deceased, to merge the sense of private regard in the obligation of a public duty.

To do justice, indeed, to the merits of a distinguished literary character, apart from all other considerations, is no ordinary undertaking. The hand which essays to twine the ivy-wreath for the brows of the learned, must itself be not unpractised in the pursuits of literature, nor such as genius would disdain to own as its minister. For the object in giving a sketch of an intellectual character, is not merely to enumerate the peculiar qualities by which it was distinguished, but to place those qualities in a just and striking point of view, so as to give them an expression of individuality. It is the production of this effect which marks the workmanship of the true portrait-painter compared with that of the vulgar artist. The exertion required to produce this effect can hardly be estimated too highly, where the person whose mental endowments it is sought to portray, is one whose title to the pre-eminency of learning has not been consecrated by time, but as yet is only vaguely and indefinitely established by the living suffrages of his contemporaries. We have all been so long accustomed to hear of Dr. Parr\*, as a first-rate scholar and man of genius, that we expect

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\* The following notice of Dr. Parr appeared in the public prints at the time of his decease.—We should be obliged if any correspondent could favour us with a more extended, as well as more authentic, detail of the events of his life.

“Dr. Samuel Parr was born at Harrow; his father was a surgeon in that place, and his paternal grand-father was Rector of Hinckley, in Leicestershire. He was at the head of Harrow school in his fourteenth year, and on the death of the Rev. Dr. Sumner, who strongly recommended him as his successor, he was not appointed to the head mastership on account of his youthful age. At Harrow was founded his friendship with the celebrated Sir William Jones, and the Right Rev. Dr. Bennet, late Bishop of Cloyne; and almost all the boys in the upper part of the school accompanied him, when he removed to establish himself as a teacher at Stanmore, in Middlesex. He was successively master of the grammar schools of Colchester and Norwich; and in 1789 received his first ecclesiastical preferment, the rectory of Asterby, in the diocese of Lincoln. In the year 1785, the exchange of Asterby for the perpetual curacy of Hatton, brought him into Warwickshire, where he continued to reside till the day of his death. He was twice married—first to Jane, of the ancient house of Mauleverer, in Yorkshire, and afterwards to Miss Mary Kyre, of the city of Coventry. By his first wife he had several children, all of whom died in their infancy, except Sarah and Catherine, both of whom he also survived. In addition to his benefice of Hatton, he held the living of Graffand, in Huntingdonshire, to which he was presented by Sir F.

a great deal from the person who shall first endeavour to give us an actual sketch of his intellectual features. We have no standing authority to guide our judgment, as in the case of one whose fame has obtained a traditional sanction from the pens of successive writers; and we form our criterion of the fidelity of representation, from the fluctuating outline of character, which each of us, in the absence of more authoritative information, has drawn for himself.

We shall proceed to lay before our readers some extracts from the sermon of Dr. Butler, and it must remain then for each to judge for himself how far the description given answers to his own idea of the subject.

The text, we should premise, is from Micah vi. 8: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—A passage of Scripture which, we are told at the close of the Sermon, Dr. Parr has desired to be inscribed on his monument.

Dr. Butler, having related the reason why he in particular addressed the congregation on that melancholy occasion, and adverted to the consolations which the event itself brought with it, like a skilful orator, obtains the confidence of his hearers for the more encomiastic, and consequently less credible, parts of his discourse, by commencing with a proof of his impartiality—placing in the foreground some of his darker touches.

"I am not about to consider him as a faultless character: were I to do so, I should betray the trust he has reposed in me, in a manner that would, I am sure, be as offensive to the feelings of those who hear me, as to my own. He had not only his share of the faults and failings which are inseparable from our nature, but he had some that were almost peculiarly his own. But then they were such as were nobly compensated by his great and rare excellencies. Such as arose from his grand and towering genius, from his ardent and expansive mind, from his fearless and unconquerable spirit, from his love of truth and liberty, from his detestation of falsehood and oppression; and not unfrequently also, for we may scorn to conceal it, from the knowledge of his own strength, from the consciousness of transcendent talents, of learning commensurate to those talents, and of eloquence proportionate to that learning. This led him to be impatient in argument, sometimes with a dull and unoffending, often with a legitimate, and always with an arrogant or assuming adversary. From the impetuous ardour of his feelings, and the sincerity of his soul, he was apt to judge of others from himself, and this counteracted his natural sagacity, and exposed him too easily to the artifices of pretenders and impostors. Of his intellectual powers it was impossible that he should not be conscious, and this made him too open to the

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Burdett, through the interest of the present Earl of Dartmouth's grand-father—Bishop Lowth also gave him a prebend in St. Paul's Cathedral. He died on Saturday, March 5th 1825, in the 79th year of his age.



praise of those who could not truly appreciate them, and who bestowed their hollow compliments with insincerity of heart. Endowed with an ardour of feeling, and quickness of perception, proportionate to his stupendous abilities, and forming, in fact, an inherent and essential part of their constitution, it was impossible that his likings and aversions should not be proportionably strong, and more plainly expressed than those of other men, and his habits in this and many other respects, were what the great founder of the Peripatetic school ascribes to the character of the magnanimous, and such indeed he was." P. 5.

There is considerable delicacy it will be observed, here, in bringing before the view the weaker parts of Dr. Parr's character, and, consistently with the occasion on which the words were uttered, perhaps too much delicacy could not have been used. It is plain at the same time that the preacher notwithstanding the subdued and graceful tone of his censure condemns the faults which he notices, and so far therefore has satisfied the purposes of moral instruction. Dr. B. then proceeds to that part of his duty which is evidently more after his heart—the description of the excellencies of his friend's character. But even in dilating on these, he does not suffer himself to indulge in unrestrained panegyric, but interposes checks and drawbacks in the midst of his praises. It appears indeed to be his object throughout to avoid the imputation of having drawn the character of his friend, such as it ought to have been, rather than such as it really was.

"I am here," he says, "in obedience to his command, and so far, I trust, in his own free and manly spirit, as to scorn offering to his memory, what I should despise to receive as a tribute to my own. I must ever speak of him with the warmth of affectionate friendship, with love for his virtues, with admiration for his learning, and with gratitude for his regard; but I will say of him only that which I believe and know, and will never introduce the language of insincerity in a place, and on an occasion, which, of all others, should admit only the voice of truth." P. 7.

Agreeably to this determination, after describing the great strength and copiousness of Dr. Parr's memory—the variety of his knowledge—his acuteness in metaphysical inquiries—he points out the imperfections by which his philosophical discernment was practically obscured.

"Yet this knowledge was but human. It had that mixture of infirmity which allays all our brightest acquirements, and thus teaches us the vanity of all earthly attainments. He whose keen and rapid glance could thus develope the motions of the human heart, and scrutinize those causes of our actions and feelings which are not often unknown to ourselves, was continually liable to misapprehension and error in his intercourse with mankind. He judged of the hearts of other men

from the unbounded benevolence and simplicity of his own. And from being accustomed to metaphysical and abstract views of the constitution of our minds, he forgot how much their legitimate and natural operations are controuled by circumstances, and perverted by intercourse with each other—how fraud, prejudice, and interest, warp many from their natural bent; how pride, passion, and imitation corrupt others. How ceremony, ostentation, and self-love influence these; how those are depraved by envy and long cherished animosity. However correct, therefore, might be his philosophical knowledge of the human mind, it must be admitted that he too often wanted judgment, and not unfrequently erred himself, and was still more often misunderstood, in his intercourse with mankind." P. 8.

Dr. Butler has already mentioned the impatience in argument which belonged to Dr. Parr. He goes on to specify some particulars in which that impatience was displayed, and which might have given an unfavourable impression to strangers. Dr. Parr sometimes indulged in argument on light subjects, merely as an amusement or literary exercise.

"On such occasions, says Dr. Butler, phrases heightened by the colours of his glowing eloquence, arguments wrested from his adversaries, and pointed against their original framers with the dexterity of a practical disputant; the sportive sallies of an exuberant wit, and the playful shafts of ridicule which were meant only to graze, but which, when dealt by such a hand, inflicted a deeper wound than the most hostile weapons of less gifted men; all these, I say, contributed to mislead those who did not thoroughly know him, in their estimate of his feelings and his character. They formed their judgment of him, as of ordinary men, and did not give him the benefit of those allowances which a nearer acquaintance, and a more intimate knowledge of his exalted virtues, and his matchless attainments, might have induced them to grant. They saw not the sterling worth, the innate benevolence of his heart; they knew not, what all who enjoyed his intimacy could testify, that if a hasty expression, uttered in the ardour of dispute, was couched in stronger terms than he would have used in a moment of less excitement, it was not meant to inflict a permanent wound, and that it was utterly out of his nature deliberately to do an ill turn to the worst enemy he had." P. 9.

Dr. Parr's character as a politician forms the next subject of notice, and here we should say that Dr. Butler acts the part of the apologist rather than of the panegyrist. He pleads Dr. Parr's ardent love of freedom, his hatred of oppression, his invincible spirit, his disinterested and incorruptible integrity, his resolute independence, his contempt of caution, in excuse for that vehemence with which he was in the habit of expressing his sentiments on public questions.

"But after all," he continues, "that his worst adversary can urge against him, he must be allowed to have been a most sincere and faith-

ful lover of his country, zealously attached to her constitution, and only anxious that all ranks and parties should enjoy as much liberty of action and of conscience, as he conceived to be compatible therewith. And in private life, he was on terms of friendly and familiar intercourse with many whose opinions were removed as far as possible from his own. For myself, I may say, that differing from him on many political points, and particularly on one which a few years since was peculiarly near his heart, and on some theological questions, not one moment's interruption to our friendship was caused by that or any other diversity of opinion, during more than twenty-five years." P. 11.

The vast extent and variety of Dr. Parr's learning are then brought before the view. His pre-eminence as a scholar, his acquaintance with history, especially that of his own country, with metaphysics and moral philosophy, with theological and ecclesiastical literature, are successively pointed out; and with the possession of such various learning, his liberality in imparting it, and in assisting others to the like attainments, not only by his advice and interest but with pecuniary help; and his freedom from all jealousy of spirit, as shewn in that respect with which he regarded every one, whether friend or foe, who had any pretensions to learning.

His great benevolence and liberality next engage the Preacher's attention; particularly as they were shewn towards the objects of his pastoral care.

"You, in particular, who have so long been cheered by his residence among you, to whose wants, and even to whose enjoyments he so long administered; you, whom he has relieved or visited in sickness, has consoled in affliction, has succoured in distress; you to whom he has been a counsellor, a father, and a friend, to whom his attention, his influence, and his purse, were never wanting; you can tell, each in your private and domestic relations, how beloved and excellent a pastor, how kind and warm-hearted a friend you have now lost; and as for his public liberality, that I may not wander on an exhaustless theme, but confine myself to this place, need I ask a stronger testimony than that of your own eyes at this very moment? Look at the very decorations of this consecrated spot; dear to you by the memorials of his generous bounty, yet still dearer by the recollection of his long connection with it, and by its now becoming the depository of his revered remains. There are those amongst you to whom this scene has been familiar from their birth, but there are others who have grown grey under his pastoral care, and who can remember the striking contrast which it once presented—who can remember it without the religious gloom of its numerous painted windows, without the splendid decorations of its altar and its pulpit, with scarcely any of the marble on its walls, without its organ, and those bells in whose cheerful sounds he so much delighted; in a word, who may recollect it to have been one of the meanest, instead of being, as it is now become by his bounty, undoubtedly one of the best kept,

and best adorned places of divine worship which this neighbourhood can present \*. Truly may we say, that he found it brick, and has left it marble. And what speaks far beyond the praise of solemn and decorous ornament, behold the testimony of his labours in the enlarged dimensions of the edifice itself; not so much called for by the increased population of the parish, as by the increased and increasing numbers of that population which have been brought by him to frequent his church." P. 13.

This leads the preacher to expatiate on the fervent and unostentatious piety which formed the crown of the other excellencies of Dr. Parr's character.

"Though tolerant in the highest degree to the opinions of all whom he believed to be sincere, he had a thorough and pervading sense of religion in his own mind, a firm belief in the promises of the Gospel, and a confiding trust in the mercies of God. I never knew him mention that august name without the utmost reverence, and though, as I have already observed, his piety was most unostentatious, yet frequently when I have come upon him unexpectedly, and sometimes during the pauses of our more serious conversations (and I may add, that I rarely, perhaps never, passed a day with him, in which some religious topic did not form a part of them); I have seen him occupied in devout and private aspirations, with that fervour of manner, and animation of countenance, which, though the lips spoke not, sufficiently declared the holy and reverential feelings of his heart. But above all things, his delight was to contemplate and discourse upon the Divine benevolence. This was the master chord to which his own heart was responsive; he loved to be absorbed and lost, as it were, in the contemplation of that Divine goodness which is as ceaseless in its operations as it is boundless in its extent. His own pure and benevolent spirit, indulgent to the frailties and compassionate to the wants and infirmities of his fellow-creatures, was refined and exalted by the contemplation of that inexhaustible fountain of all goodness, and his hatred of all cruelty, oppression, and injustice, was strengthened in proportion as he found them to be at war with the first principles of nature and religion, with the best feelings of the human heart, and the highest sensations of a God of mercy and a gospel of love. Even in his last illness, and in those moments of temporary alienation, for some such there sometimes were, when the mind often betrays itself, and develops its natural bent, by dwelling on the subjects of its most inward thoughts, and revealing the secrets of its most private meditations, even at those periods, I say, this great and pervading feeling was strongly displayed.

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\* We cannot forbear mentioning an instance which has fallen within our own observation, of the like exemplary munificence on the part of another Clergyman; the late Rev. Dr. Gunning, of Farmborough, in Somersetshire, a descendant, we believe, of Bishop Gunning. The church of that place was enlarged and decorated some years ago at a very considerable expence on his part, and it now forms one of the most beautiful specimens of a village church.

There was a holiness and purity in his very wanderings, which bespoke the habitual piety and benevolence of his soul, and which, perhaps, is a more affecting and salutary lesson to the survivors, than any death-bed exhortation could afford." P. 15.

Our readers, we think, will agree with us, from the extracts which we have given from Dr. Butler's Sermon, that he has performed a difficult part with great judgment and skilful execution. Some will perhaps complain of an occasional redundancy in the style, judging, not unreasonably, that the great beauty of such a composition as a funeral sermon, consists in a pathetic simplicity of expression. But we are not disposed to quarrel with blemishes of such a nature. Truth and fidelity are the points by which he is to be tried. And believing, as we do, that the sentiments which he has expressed, flow from the heart of the preacher, we feel a pleasure in recording our approbation of the manner in which he has executed the arduous duty imposed on him by his illustrious friend.

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*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, February 20th, 1824. By the Right Rev. WILLIAM, Lord Bishop of Exeter; together with the Report of the Society for the Year 1823, &c. London. 1824.*

WE have long been anxious to draw the attention of the public to the interesting Report of the venerable Society for the Propagation of the Gospel in Foreign Parts, which has been some time on our table. It affords matter of exultation, and at the same time of regret—of exultation to see how well-directed the exertions of the Society have been—of regret to see how imperfectly those exertions have been seconded by the great body of that Church, of which it is the authorized missionary organ. In these days indeed of religious activity, it appears to us quite a phenomenon, that a Society, whose object is so comprehensively benevolent, which is known to have been the main pillar of the Church in North America, and through whose instrumentality the work of evangelization has been promoted more than by any other existing institution, should be stinted in its means of doing good by a narrowness of income, utterly disproportionate to its noble designs. When it is found, moreover, that even out of so small an expenditure on its general account as 26,993*l.* 5*s.* 9*d.* (of which 3,260*l.* 2*s.* 1*d.* went to pay the deficiencies, of the account of 1822,) there remains a balance of 4622*l.* 12*s.* 7*d.* charged to the current year; and that the Society has been

besides compelled to sell out 8000*l.* 3 per cents, of its funded property, to meet its expences—we surely ought to take shame to ourselves that such an institution should be suffered to languish, should be so crippled in its exertions from the want of that support, to which it has the highest and most imperative claims.

We are inclined however to think, that the neglect with which the pressing wants of the Society have been treated, is owing in a great measure to an ignorance, not only of those wants, but of the nature and constitution of the Society—persons not taking the trouble to acquaint themselves with its proceedings, or in some cases, we believe, confounding it with the recent institution of the Church Missionary Society, and transferring to the latter that support, which, (not to extend the comparison further) certainly the elder Society which set the holy example of converting the heathen nations, and whose past services demand our gratitude, is more exclusively entitled to receive. Its report, indeed, is laid before the public, and is as accessible to every other reader as to ourselves; but the fact is, that such reports seldom actually reach any persons but those who are already interested in the promotion of the interests of the particular Society whose labours they testify, and do not commonly make converts, or add to the number of contributors.

With the hope, therefore, that this Number may obtain a hearing with some persons to whom the authoritative document of the Society has not conveyed the needful message—the call for support for which the simple statement of its labours and finances eloquently pleads—we shall proceed to give a summary account of it, tracing it from the period of its institution.

The Society for the Propagation of the Gospel in Foreign Parts, was originally only a branch of the Society for Promoting Christian Knowledge, which had a peculiar department appropriated to it—the support of Missionaries, and the diffusion of Christian knowledge in the settlements of North America. For this specific purpose the individual members of the Parent Society were formed into a corporation, after the example which had been set on a small scale during the time of the Commonwealth, when a corporation was formed (afterwards established by charter under Charles II.) for the conversion of the heathen natives in New England and the parts adjacent. The act of incorporation was passed in the year 1701, the last of William III., two years after the institution of the Society for promoting Christian Knowledge. The Society was composed of the chief Prelates and Dignitaries of the Church, and of several Lords and eminent persons in the state, with a power to fill up the vacancies which might occur in their body, and to



receive the donations of all charitable persons in the furtherance of its pious designs—and it was required to give an annual account to the Lord Chancellor, and the Chief Justices of the King's Bench and the Common Pleas, of its receipts and expenditure. The person to whose exertion and influence it was principally indebted for its auspicious beginning was Archbishop Tenison, who, while he directed it by his wise counsels, was an annual benefactor to it by a contribution of 50*l.* during his life.

The Society lost no time in commencing its benevolent career. Before, however, any local appointments should be made, it was determined to send an itinerant missionary, who by going through the different provinces of British America, might explore the feelings and wants which prevailed, and awaken the people to a sense of religion. The Rev. Mr. Keith, who had once resided in Pennsylvania, was appointed for this mission, and with him afterwards was associated the Rev. Mr. Talbot. Upon the representation made by these persons of the state of the colonies, the Society proceeded to send out missionaries to the different provinces, in proportion to its own resources and the exigencies of each place—and besides the missionaries, schoolmasters for the instruction of children. The disturbed state of those provinces threw considerable impediments in the way—still we find, under the fostering care of the Society, religion made gradual progress amongst the colonists. In the province of Pennsylvania, where the administration of the government was in the hands of Quakers, no less than fifteen Churches were built under its auspices, through the private subscriptions of many zealous members of the Church of England, within the first thirty years of the Society's Incorporation. Houses were built for the officiating ministers, and the congregations contributed towards their support. Several valuable legacies were also bequeathed for the use of the Church and Clergy. In the same province, the Society distributed within the same period, above 2000 volumes of bound books, and small tracts, to the amount of about 300*l.* In South Carolina, where there was scarcely any appearance of the Church of England, when the Society was first established, within about the same period, thirteen Churches and four Chapels of ease were built. Schools also were founded, the Society contributing towards the maintenance of the schoolmasters, and sending the Scriptures and the Liturgy in large quantities, insomuch that before the year 1730, they supplied this province with more than 2000 volumes, besides tracts, to the amount of 300*l.*—In North Carolina, not more than two Churches were built, but at the same time the Church of England was publicly acknowledged as the established religion of the province, and the gratitude of the colo-

nists was expressed for the exertions which had been made by the Society to promote religion among them. Here also its Missionaries had distributed above 300 volumes, consisting of Bibles, Common Prayers, and other books of devotion.—In New Jersey, where were originally chiefly Quakers and Anabaptists, seven Churches were built, and the progress of infidelity, which was spreading rapidly there from the want of the means of Christian instruction, received a timely check.—In the province of New York, within the same period of thirty years from the establishment of the Society, the Society had sent over and distributed 2220 volumes of Bibles, Common Prayers, and other books of devotion, besides Catechisms and small tracts; and to the one Church, which existed at the city of New York, ten had been added and supplied with Missionaries. Nor had the assistance which was given here been confined to our own countrymen, but considerable relief was extended to the German Palatines, who were settled on both sides of the Hudson River, to whose ministers, the Rev. Mr. Hagar and the Rev. Mr. Ehlig, benefactions were made, upon attestation of their diligence in the promotion of religion, and their conformity to the discipline of the Church. The Society also prepared and sent over a new edition of the Liturgy in English and Dutch, printed in parallel columns, for the use of the Dutch settlers.

While, however, the principal object of the Society was the guarding of the colonists from apostacy, and the extension of true religion amongst our own countrymen—it was not neglectful of the welfare of the negro slaves in the colonies, and the native Indians. In every province some of the negroes were instructed and baptized by the Missionaries. But not satisfied with general methods for the improvement of this unhappy race, the Society established a catechizing school for slaves at New York, in which city it was computed that this class consisted of no less than 1500, Negroes and Indians. It employed as its catechist in this school Mr. Elias Neau, a Frenchman by birth, of the reformed religion, for which he had suffered confinement in France for several years, partly in prison and partly in the galleys; and who was eminently qualified by his zeal and patient humility for the task. He had to labour against great prejudices on the part of the white population, many of whom objected to the baptism of negroes, from the idea that they would thus be rendered free, and some even regarded them as an inferior class in the creation. But by his persevering labours, in reading to the slaves—making short collections out of books on the Catechism, and an abstract of the historical parts of Scripture—and by familiar conversation with them on religious subjects—he succeeded in bringing a considerable number of them to the

knowledge of the Christian religion, who were accordingly baptized. The work was going on prosperously, and further plans were in contemplation for the advancement of it, when, unhappily, an insurrection broke out among the negroes, which forcibly awakened all the prejudices of the colonists against their instruction, as if that had been the cause of the rising: though, upon the trial of those who were taken, it was found that there were but *two* of Mr. Neau's scholars who were even charged with being accomplices, and only one of these had been baptized.

The conspiracy, however, was afterwards discovered to be only partial, and the prejudices against the instruction of the slaves were once more dispelled. The school was publicly visited by the Governor, accompanied by the Society's Missionaries, and in a proclamation which he afterwards issued, the Clergy of the country were recommended to exhort their congregations to promote the religious instruction of the negroes. The number of Catechumens then considerably increased. After Mr. Neau's death, the Society sent others to supply his place, and in further prosecution of this part of their designs, enjoined all its Missionaries to use their best endeavours in persuading the masters of slaves to permit their instruction. It also sent out several thousand copies of Bishop Gibson's three tracts upon the subject, written for the purpose in the year 1727, together with a Sermon by Bishop Fleetwood, which produced a very salutary effect on the minds of the people.

We have next to notice the endeavours of the Society in evangelizing the native Indians. Immediately after the act of incorporation, the Society sent a Missionary into South Carolina, with a view to the instruction of the Yammoesees, but this intention was frustrated by a war which broke out just at that time. About the same time Archbishop Tenison, by command of the Queen, laid before the Society a memorial from the Earl of Bellamont, then Governor of New York, expressive of the want of ministers for the instruction of the five nations of Indians, on the borders of New York, then exposed to the designs of French priests and Jesuits, who tried, on the pretence of religion, to bring them over to the French interest. There was some difficulty at first in procuring a proper Missionary for this service; but in 1704, Mr. Moore was sent out. His mission, however, proved fruitless, chiefly through the injurious influence of the French priests, who prevented the Indians from receiving him as a resident among them; some of these priests, for the prosecution of their designs against the English, having incorporated themselves among the Indian tribes, and even assumed Iroquois names, so as to gain the entire confidence of the people. Moore

embarked again for England, but was never heard of afterwards, the vessel in which he sailed being lost. Another Missionary, Mr. Barclay, was then appointed. And in 1709, the Society availed itself of an opening which was made by the request of four native chiefs, who came over to England to confirm the peace made with them by the Governor of New York, "that their people might be instructed in Christianity, and ministers sent to reside among them." Accordingly it was resolved to send two Missionaries, with an interpreter, and schoolmaster. But one Missionary, it seems, could only be obtained; the Rev. W. Andrews, who had already been in the plantations, and possessed some knowledge of the Indian language. He was very favourably received by the Indians, and prosecuted his mission with some success: but the Indians shewed insuperable aversion to their children being taught to read English. The Society in consequence of this printed and sent over a number of Primers in the Indian language, and obtained, through the free gift of the Rev. Mr. Freeman, the Minister of a Dutch congregation at Schenectady, translations of different portions of Scripture and of the Morning and Evening Prayers of the Liturgy, which that clergyman had himself made into the Mohawk language, and by the help of these the labours of their Missionary was greatly facilitated. Symptoms of improvement began to appear among this uncivilized people; many were baptized, and some of the children could both read and write. Unhappily, however, after all these endeavours proved abortive. The artful representations of the Jesuits gained the ear of the natives, and excited in them unconquerable prejudices against the efforts of the Missionary. The Indians relapsed into their habits of savage idleness, and derided all attempts at their conversion. The Society, therefore, terminated this expensive mission on Lady-day, 1719.

Some years elapsed before the attempt was renewed by sending out Mr. Miln to Albany; when at length their efforts were crowned with greater success; many of the Indians, with their children, becoming, to all appearance, true converts to the faith.

In New England, where the Presbyterians and Independents were the prevailing parties, the Society was still not inactive. Connecticut was the first of the four principal divisions of New England which received aid. At the representation of the Governor of New York, Mr. Pigott was sent there, under whose ministry the number of communicants in the Church greatly increased. On Mr. Pigott's removing to Providence, in 1723, the celebrated Mr. Johnson, who had become a convert from the Independents, became the Society's Missionary at

Stratford. Under his exertions the Mission greatly prospered. In 1726, a Schoolmaster was also appointed for this Mission; and in 1727, it was reinforced by another Missionary, at Fairfield, where a Church was subsequently built, and the members of the Church of England greatly increased.

In Rhode Island, where the puritan spirit most strongly prevailed, and the people had not assembled for public worship according to the form of the Church of England for four years previous, the Society sent a Missionary in 1704, agreeably to the request of some of the inhabitants, and one not being found sufficient, another was sent in 1712, to some adjacent towns on the main land. About the same time also it sent Missionaries to Narraganset; to Marblehead, in the colony of Massachusetts's Bay; to Newbury, in the same colony; and to Boston, where the Rev. Dr. Cutler, who had resigned the Presidency of Yale College, by conforming to the Church of England, was appointed to Braintree;—to New Bristol. Thus, under the fostering protection of the Society, the number of Churches in the government of New England, were increased to twelve. The Society also distributed there above 1100 volumes of books, and small tracts to a much greater number.

In Newfoundland, the Society at first contributed towards the support of two clergymen; sending over also books of devotion for distribution; and in 1729, the inhabitants of Trinity-Bay, having petitioned for a resident Missionary, and engaged to pay 30*l.* towards his support, as well as to build a church, Mr. Kirkpatrick was appointed to that station.

In Virginia the Society only assisted some of the Clergy with gratuities, there not being so absolute a need of Missionaries there, as that colony had a regular Clergy, under the superintendence of Dr. Bray, as the Bishop of London's Commissary.

Dr. Bray's exertions in Maryland also superseded the necessity of Missionaries being sent there whilst the wants of other places were more urgent; but the officiating Clergy were encouraged by gratuities from the Society.

Thus within the period of thirty years after its incorporation, the Society had effected, to a considerable extent, the establishment of the public worship of God, and the maintenance of true religion throughout the British Colonies of North America. The local authorities in some places assisted its endeavours, but the chief burthen of the expense devolved upon the Society. To meet this great demand upon their resources, the members of the Society first contributed liberally themselves, and then deputed several of their own body to receive the benefactions of others. They obtained also, at successive periods, the royal authority for soliciting contributions throughout the kingdom;

first from the founder of the Society, King William, shortly afterwards from Queen Anne, and in 1718, from George I., when the sum raised amounted to about 3700*l*. Their designs were also assisted by donations of Bibles, Common Prayers, and books of devotion, presented to them at different times. Among such donations, was a munificent gift from the King of Sweden, in 1711, of 20 Bibles, in folio, 300 Psalm-books, and 24 copies of devotional works, in the Swedish language, for the use of the Swedish Church in Pennsylvania; and a like noble gift from Bishop Robinson, who in 1716, took upon himself the whole charge of printing an edition of the Liturgy in the German language, which the Society had undertaken principally for the use of the Palatines, under the care of Mr. Hagar, in the New York government.

Still the exhausted state of their finances obliged them to restrain themselves within limits far from adequate to their wishes. Their expenditure at this time amounted to 2400*l*. exclusive of gratuities to Missionaries, and other incidental charges; whilst their certain annual income, inclusive of the yearly subscriptions of their members, was only 882*l*. It may well astonish us, even allowing for the greater value of money in those days (about 1730) that so much should have been done with so little.

*(To be continued.)*

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#### ON THE ATTEMPTS MADE TO CONVERT THE IRISH TO THE PROTESTANT FAITH, BETWEEN A.D. 1551 AND 1711.

THE following notes, illustrative of the history of the Irish Protestant Church, and of the Irish version of the Holy Scriptures, commonly called Bishop Bedell's Bible, are selected from a work entitled, "An History of the Attempts that have been made to convert the Popish Natives of Ireland to the Established Religion," by John Richardson, Rector of Arrah, in the diocese of Kilmore, in Ireland, the second edition of which was printed in 1713.

"In the year of our Lord 1551, 5 Edw. VI., the Book of Common Prayer was printed in Dublin, in English, by the order of the Lord Lieutenant and Council, and was publicly read in that city, there being many there who understood that language. English Bibles were sent over to Ireland by Queen Elizabeth, to be distributed amongst the common people; and the Reformed Religion was established, which Queen Mary had overthrown.

"This alteration occasioned a great ferment among the Roman Catholics, and disgusted the native Irish, whose interest was not re-



garded, for no care was taken to instruct them in their own language, and they understood no more the English Service-book than they did the Latin Mass.

"1563. In order to force people to comply with the Reformed Religion, a tax was levied upon every housekeeper who omitted to come to church on Sunday—the churches were filled, but no real reformation produced. The compelling the Irish to hear English prayers and sermons, and hindering them from receiving any instruction in their own tongue, made few or no converts, and those that were made apostatized at the first opportunity.

"The Reformation evidently gaining little ground, Queen Elizabeth provided at her own charge a fount of Irish types, and other instruments of the press, in hope (as William Daniel, Archbishop of Tuam, relates, in his dedication of the Irish New Testament, to King James I.) that God would in mercy raise up some to translate the New Testament into their mother tongue.

"Sir James Ware, in his *Annals of Ireland*, 1571, 13. Elizabeth, relates, that the Irish characters for printing were first brought into Ireland by Nicholas Walsh, the Chancellor, and John Kearney, the Treasurer of St. Patrick's. And it was ordered that the prayers of the Church should be printed in that character and language, and a Church set apart in the chief town of every diocese, where they were to be read and a sermon preached to the common people. Many persons were by these means converted.

"This John Kearney composed a Catechism in Irish, which was the first book printed in Ireland in that character: and Nicholas Walsh, after he was promoted to the Bishoprick of Ossory, began to translate the New Testament, but did not live to finish it. The like work was commenced by Mr. Kearney and Nehemias Donnellan, afterwards Archbishop of Tuam, undertook the same work, and it was completed by Archbishop Daniel, who published the New Testament in 1602, the charge being borne by the Province of Connaught and Sir William Usher. Archbishop Daniel also translated into Irish the Common Prayer Book, and printed it A.D. 1608, with a dedication to the Lord Deputy.

The good effects of this work were interrupted by various causes—by the unsettled state of the kingdom—by the exertions of emissaries from the newly erected *Congregatio de propaganda fide* at Rome, and by the death of the clergy and gentry who were zealous in the work of conversion.

"In the injunctions of James I. Feb. 1623, there is the following clause:—'And we do also command that the New Testament and Book of Common Prayer, translated into Irish, be hereafter frequently used in the parishes of the Irish, and that every non-resident there do constantly keep and continue one to read service in the Irish tongue.'

"The attempts made by Bishop Bedell in the succeeding period, as detailed by Mr. Richardson, have been already given in the life of Bishop Bedell. The following is a canon of the Convocation at Dublin, 1634.

“ ‘For the instruction of the natives, part of the service shall be read in Irish, when half or most of the congregation is Irish. When most of the people are Irish, the churchwardens shall provide at the charge of the parish a Bible and two Common Prayer Books in the Irish tongue. When the minister is an Englishman, such a clerk shall be chosen as shall be able to read those parts of the service which shall be appointed to be read in Irish.’

“ In 1652, there was printed a Catechism called ‘the Christian Doctrine,’ having one column English, the other Irish.

“ In 1680 Mr. Boyle, at his own charge, cast a fount of Irish type, and printed the Church Catechism in Irish. Soon after he resolved to reprint the New Testament at his own expence, which was published in 1681. And, in 1685, the Old Testament also was printed by the joint exertions of Mr. Boyle and the Archbishop of Canterbury.

“ The troubles in Ireland during the period of the Revolution stopped the progress of the work of conversion, at the time that the imminent danger which threatened the very existence of the Protestant Religion in Ireland, gave the strongest proof of the necessity of bringing the natives to renounce their superstitious adherence to the Church of Rome.

“ That it was practicable at that period to convert the Irish, was proved by the success which attended the labours of the Rev. Mr. Brown, who was Rector of a parish in the diocese of Clogher; and in the space of four or five years converted several Catholics to the Protestant faith.

“ The following letter will explain the course which this worthy man pursued :—

“ TO THE REV. MR. JOHN RICHARDSON, AT BELTURBET.

“ *Enniskillen, Jan. 24, 1711-12.*

“ Rev. Sir,

“ I had the favour of your's by your brother, wherein you desired me to signify to you what I knew of Mr. Brown's endeavours to convert the Irish Papists in this country, which I frequently heard him speak of, and will relate to you as justly as I can. He had intimation given to the Irish hereabouts, that he intended to read Divine Service in the Irish tongue, and appointed a time and place for that purpose. Several of them came to hear him, and seemed to be much surprized at but well pleased with what they heard, and ingenuously confessed that they did not expect such prayers and discourses, and that they were better than their own. The prayers he used were those in our Common Prayer Book, especially in the Communion Service; and the discourses he read were the Epistle and Gospel for the day, our Saviour's Sermon on the Mount, and other select portions of the Holy Scriptures. This made such an impression on them, that they intreated Mr. Brown to meet them again, which he did on several Sundays so successfully, that the congregation increased more than he expected, and attended him daily, till the Popish priests in the neighbourhood being alarmed at it, used some means to take them away—

notwithstanding this there was a pretty good congregation whenever he was able to go to them. Had not a load of distempers which he laboured under, confined him to the house, a long time before he died, I doubt not but his attempts in bringing over the Irish would have been successful, for he was a man of an exemplary life and conversation that understood the Irish tongue, and had abilities and inclinations to do good service that way. I waited on him several times in his last sickness—he was pleased to communicate to me his thoughts about the conversion of the Irish; which he seemed to have a most tender concern for, and told me that if the Convocation would be pleased to take it into their consideration, and could prevail on the Parliament to encourage the building of churches, and to establish Irish preachers and schoolmasters in every diocese in the kingdom, he did not doubt but that the success would be great within a few years, to which he thought the translation of some choice books into Irish would be conducive.

“Yours, &c.

“WILLIAM GRATAN.”

“March 3, 1703. The following resolution was sent from the lower to the upper House of Convocation.

“Resolved that the endeavouring the speedy conversion of the Papists of this kingdom is a work of great piety and charity, in order to which it is the opinion of this House, that preachers in all the dioceses of this kingdom, preaching in the Irish tongue, would be a great means of their conversion, and therefore that application be made to the most Reverend and Right Reverend the Lords Archbishops and Bishops, that they take into their consideration what number of such preachers will be necessary in every diocese, and how they may be supported.

“*Their Graces and Lordships' Answer.*

“‘We think that endeavouring the conversion of the Papists is very commendable, and as to preaching in the Irish tongue, we think it useful when it is practicable.’

“In the Convocation of 1709, sundry resolutions were passed, expressing in strong terms the duty of circulating the Scriptures in the Irish language, and the necessity of appointing persons to preach in Irish to the natives.

“At the same period much encouragement was given in Trinity College, Dublin, to the study of the Irish language, with the view of preparing clergymen qualified to perform the service of the Church in that language.

“In the year 1711, the Parliament of Ireland took up the consideration of the measures proposed in Convocation—sundry resolutions were passed, and a bill proposed to forward their views in converting the Irish, by the establishment of charity schools, and by providing a race of clergy able to instruct the common people in their own language. The adjournment of the Parliament put a stop to the measure—whether it was renewed or not the author, Mr. Richardson, from whose works these notes have been extracted, does not mention; but from some mention which he makes of doubts being entertained by persons in high station, of the expediency of the measures recom-

mended, as likely to prejudice the English interest, it may be concluded that the proposal and the bill fell to the ground together.

The second part of the volume above mentioned, contains a very able argument in favour of encouraging the study of the Irish language, as the best means of uniting the Irish and English nation in one common faith. It is dedicated to the two Houses of Convocation. We shall be happy to learn, from some of our correspondents better acquainted than ourselves with Irish history, any further particulars connected with this very interesting subject, the conversion of the Roman Catholic Irish to the Protestant faith.

## ON GENESIS, iv. 7.

*To the Editor of the Christian Remembrancer.*

MR. EDITOR,

SOME time since in reading the learned and excellent Archbishop of Dublin's Volumes on the Atonement, my attention was particularly attracted by what he has brought forward respecting the sacrifice of Cain and Abel. It has before been noticed that the word,—sin,—in the 7th verse of the 4th chap. of Genesis, ought to have been translated, sin offering, "and if thou doest not well, sin, or, a sin offering, lieth at thy door." The same word being so rendered in a variety of passages throughout the Holy Scriptures. The Archbishop's words are as follows.

"If the word, which is here translated sin, be rendered, as we find it in a great variety of passages in the Old Testament, a sin offering, the reading of the passage then becomes, 'if thou doest well, shalt thou not be accepted? and if thou doest not well, a sin offering lieth even at the door.' The connexion is thus rendered evident." Vol. i. p. 54.

In the notes, Vol. ii. p. 235, the learned Primate proceeds to further particulars in confirmation of the propriety of this translation, which he observes, "receives its strongest confirmation from the peculiar force of the word, רִבִּי, which is connected with חַטָּאת, and which strictly implies, couching, or, lying down as a beast. For this see Schindler and Castel on the word, and indeed all commentators have been obliged to admit this sense of the phrase, even whilst they adopted a translation of the passage, with which it seems but little consistent; the idea of sin lying couched at the door, being, to say the least of it, a bold image. Yet in this sense they have been compelled to apply the term. See Fagius, &c. &c. But the word sin offering being substituted for sin, the whole difficulty is removed, and the peculiar propriety of the term employed, instantly appears."

"There is yet another circumstance of some weight, which is remarked by Parkhurst, and is also noticed by Castalio, Dathe and Rosenmüller, although they have not drawn from it the natural inference, namely, that חַטָּאת, which is feminine, is here connected with a word of the masculine gender, רִבִּי, which, as Parkhurst judiciously observes, is perfectly consistent, on the supposition that חַטָּאת denotes

a sin offering. For then according to a construction common in Hebrew, which refers the adjective, not to the word, but the thing understood by it, the masculine *רֶבֶץ*, is here combined with the animal which was to be the sin offering. In conformity with this reasoning, it will be found that *חַטָּאת*, in the other parts of Scripture, where it is used for a sin offering, is though feminine itself connected with a masculine adjunct; see Exod. xxix. 14. Lev. iv. 21. xxiv. 9. and other places where the masculine pronoun *הוא*, is used instead of the feminine *היא*. But in Gen. xviii. 20. xx. 9. Exod. xxxii. 21. 30. and other places, where the word occurs in its original signification of sin, it has the adjective constantly connected in the feminine."

The clear manner in which the Archbishop establishes this simple alteration of our received version, elucidates a text of considerable consequence, in a manner to me highly satisfactory—but it has occurred to my mind that this alteration of the former part of the verse *leads to*, and is *itself confirmed* by, an application of the subsequent sentence—not finding this noticed by any commentator who has fallen under my confined view, as an unlearned layman, I with much diffidence offer the following observations to the attention of your more learned biblical readers.

Upon the principle of Hebrew construction assumed by Dr. Magee, it appears to me, that the latter portion of the verse, "unto thee shall be his desire (or appetite) and thou shalt (mayest or canst) rule over him," is in as complete accordance with the word sin offering, as the former portion, and will apply to the beast for a sin offering, with more propriety than it does to Abel—if the participle can agree, as is clearly explained by Dr. Magee, though not with the word sin, yet with the thing understood by it, viz. the beast for a sin offering; why may not the pronouns in the concluding sentence also refer to the same? which would then literally run thus, "and if thou doest not well, (a beast for) a sin offering lieth couching at thy door, to thee his appetite (he looks to you for food) and thou mayest rule over him (you have full power over him.\*)" For why should this passage refer to Abel? does it not appear rather incongruous that, at the moment when Cain was in the commission of an act of disobedience to the Divine commands, for such appears to have been the case, he should be encouraged with the promise of such an ascendancy over the righteous Abel, who had at the same time been acting in obedience to the Divine commands, and whose offering was in consequence visibly accepted? besides we are not told that he was wroth with Abel, they were both together, in the presence of the Almighty: Cain was wroth because the Almighty had not had respect unto him or to his offering, and it is immediately inquired of him, "why art thou wroth?" but it does not appear that he then felt anger at Abel, although the envy which had been excited at the preference given to his brother, afterwards vented itself in his destruction. We are in the next verse told that "Cain talked with, or said to Abel his brother, (let us go into the fields, is added in the Septuagint), and it was when they were in the the fields, Cain rose up against Abel his brother and slew him:—"after this horrid murder, Cain does not appear to be conscious of superiority, or that he then had, or

ever had possessed the rule over Abel, if we may judge by his reply, "am I my brother's keeper?" For the foregoing reasons, and from the simple and natural sequence and construction of the sentence, I conclude, that "to thee his desire and thou shalt rule over him," is spoken of the beast for a sacrifice, which was lying at the door of Cain, which beast looked to him for food, and over whose life (for sacrifice at least) he had full power.

It has also occurred to me, that the first part of the verse has reference to the transaction of the offering, rather than to the person of Cain, and I would ask, whether the passage may not be rendered as follows,—“if thou offerest, or doest thine offering rightly, will it not be accepted, and if thou offerest not, or doest not thine offering rightly, at the door a sin offering lieth couching,” &c. The subject is, the making an offering, therefore, “if thou doest well,” must mean if thou doest thine offering well, or right; and I am much inclined to venture this paraphrase of the verse: “if thou hadst brought such an offering, as I have ordained, should I not have had respect unto it, as unto Abel’s—and if thou hast brought such an offering as I have not ordained \*, thou hast committed sin, make therefore an atonement for your sin, by offering a sin offering, the beast for which lies couching at your door, he looks to you for his food, and you have full power over him.” If this version be allowed, the information conveyed is important, for it will then add force to the conjectures of many Divines respecting the early institution of sacrifice.

Moses must have fully understood the import of the terms here used by him. The brothers are recorded to have brought an offering, a *mincha* מִנְחָה, and Cain is told, that a sin offering, חַטָּאת, or, as has been shewn, a beast for a sin offering lies couching at the door; here are two distinct offerings mentioned, in the same terms, called by the same names, as we find applied to them in the levitical law. If it be allowed that Cain is referred to a sin offering as the proper mode of expressing his sorrow for an offence against the ordinances of the Almighty, the implication is then strong, that Abel’s offering was not a sin offering, but some other, probably a peace offering—so that in this short verse we have reference to three distinct sorts of offering. Now as Moses applies to these offerings the names generally in use in his day, and which we find used also in after times, so it appears to me, he must be considered as speaking of the same things—to which idea additional strength is added by a consideration of the following circumstances:—the offering brought by Cain, does not at all accord with any sacrifice ordained in after times, in the levitical law; it consisted merely of the fruits of the ground, not even of the first fruits; it was careless, an offering which did not shew faith or obedience, and it was not accepted. Abel brought his offering in accordance with what had probably been ordained to Adam, which also agrees with the

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\* Lev. iv. 27. “And if any soul of the people of the land, sin through ignorance, while he doeth any of the commandments of the Lord, &c.—then he shall bring his offering, &c. for his sin which he hath sinned, and he shall lay his hand upon the sin offering, &c.



sacrifice re-ordained in the levitical law ; he "brought of the firstlings of the flock \*, and of the fat thereof." That "the fat is the Lord's" we find several times repeated ; it was not to be eaten ; and Abel's offering was probably otherwise accurately divided †, according to Divine appointment ; it was offered in obedience and faith, and was therefore accepted. Sacrifices and offerings were then ordained "in the days of old, in the ancient years." (Mal. iii. 4.) Or to use the Archbishop's words, "The institution of animal sacrifices, then, was coeval with the fall," and, as he proceeds, "had a reference to the sacrifice of our redemption,"—"and upon the whole, sacrifice appears to have been ordained, as a standing memorial of the death introduced by sin, and of the death which was to be suffered by the Redeemer."

From the foregoing considerations, it must result that, upon the expulsion from Paradise, our first parents, used sacrifice by Divine appointment : a sacrifice implies that there must be a person to offer the sacrifice, and as the ordinance of sacrifices must have been delivered of necessity to Adam, so he must have been the person ordained to offer the sacrifices, and as in aftertimes, a Priest is defined to be, a person ordained to minister in sacred things, so Adam was the first Priest, and there does not appear to be any reason, why we should not fairly conclude that in the present instance Adam officiated as Priest. The brothers brought their offerings to one place, the probability is to the appointed place where Adam was, ready, to perform his sacred and ordained office.

The brothers must have met together in one place, otherwise the different receptions of their offerings would not have been so imme-

\* In p. 207, the Archbishop thus notices the phrase, "and of the fat thereof"—"with respect to the word חֶלֶב, it may be right to remark, that instead of, *the fat THEREOF*, (which is ambiguous), it may with more propriety be rendered, *the fat of THEM*, meaning thereby, the fattest or best, among the firstlings. It is well known, that the word חֶלֶב is often used for the best of its kind," of which examples are given : he goes on—"It is the more necessary to make this distinction, lest the particular mention of the fat might lead to the supposition, that the sacrifice was a peace offering, the fat of which was consumed on the Altar, and the flesh eaten by the Priests and the person at whose charge the offering was made : this was clearly of later date, the use of animal food was not as yet permitted, &c." I trust I shall not appear presumptuous in saying that these observations of the Archbishop do not satisfy my mind—if his Grace had referred to the 4th and 7th chapters of Leviticus, I think he would not have considered, as sufficiently founded, the distinction which he makes between the mode of sacrifice requisite to a peace offering, and that required for a sin offering. We are there told, that there is one law for them. In the 4th chapter it is said : "and if he bring a lamb for a sin offering, he shall take away *all the fat thereof*, as the fat of the lamb is taken away from the sacrifice of the peace offering, and the Priest shall burn them on the Altar," and in chap. 7, speaking of the law of the trespass offering, "and he shall offer of it, *all the fat thereof*, &c. and the Priest shall burn them on the Altar—as the sin offering, so the trespass offering, one law for them." In the levitical law, it appears then, that the fat, was to be separated and consumed on the Altar in each kind of sacrifice, and I cannot but conclude that Moses would not have used this sacrificial term, except in the sense in which he must have been in the habit of using it.

† May not the Septuagint version of the 7th verse have a reference to this right division.

diately known to each other. We are informed that the offerings being made, and that of Cain being rejected, the Almighty immediately holds a conversation with Cain, therefore the sacrifice must have been in a place where the Almighty did vouchsafe to be more especially present, and we have good authority for saying, that the place where the Lord is, is holy ground, and can be none other than the house of God, a Bethel\*; thus furnishing the first practical commentary on the after declaration of our Saviour, that "where two or three are gathered together in my name, there am I in the midst of them." Cain's complaint of being hid from the face of the Lord, and his going out from the presence of the Lord, also shew that there was a place so hallowed. As the brothers met at one place, they must also have met at one time, the probability is at an appointed time—on the Sabbath—for they were doing the work of a holy day—we are told "it was at the end of days;" the literal meaning of these words†, seems to convey an idea of some portion of time, cut off, or separated from other days: would it be too much to say, that the seventh day, was the end of days—that hallowed day, which ended the week, and from which began a new series of days? This phrase follows close on the account of the Creation, wherein the *last* day mentioned; the end of the days of that mighty operation, is the seventh, which is declared to be sanctified, and in many passages, is fully appointed, as a Sabbath of rest, an holy convocation, and being so sanctified, there can be no doubt, it had been religiously observed by Adam and his descendants, as the day of rest, the end of the days allotted for labour and tilling the ground. We know that Cain and Abel met together, there is reason for supposing that Adam was present also, and is there not much likelihood that Eve and the remainder of the family were also present, to attend the holy convocation on the Sabbath day.

May we not say then, that by attentive consideration of this short narrative, we have grounds to assert, that in the earliest days, an appointed time, the Sabbath, was used for an holy convocation, in an appointed place, a Church, where the Almighty was more especially present, where ordained sacrifices were offered by an ordained Priest, and that those sacrifices were the same, as we find reordained by Divine command and offered in after times—in short have we not the authority of Moses for saying that in the earliest ages, immediately after the fall, a time, a place, a sacrifice, and a Priest, were in use by Divine ordination, when man offered his public devotion to the Almighty?—How closely and necessarily these offerings are connected with the doctrine of Atonement, without which connexion indeed they must appear delusive and inefficient, a candid perusal and consideration of the work which has excited this little investigation, will, I think, fully shew.

I am, Sir, &c. &c. &c.

P.

Kent, Feb. 4, 1825.

\* The patriarchs call the place where the Lord is present Beth-el, i. e. the House of God.

We Christians call the place where we believe the Lord to be present, the House of God *Κυρίου οίκος*, the Church v. Bailey, Johnson, Junius, Skinner, &c. Hooker says, the Church doth signifie, no other thing than the Lords House P. 202.

† *ῥῆμα*, amputavit truncavit.—Buxtorf.

## INQUIRY RELATIVE TO THE BAPTISMAL SERVICE.

*To the Editor of the Christian Remembrancer.*

SIR,

I SHALL be extremely obliged to you, or any of your correspondents, to inform me, through the medium of your valuable Miscellany, how a clergyman of the Church of England ought to conduct himself in the following seemingly important matter:—An infant in my immediate neighbourhood has been baptized by an *itinerant Methodist preacher*; but its father not altogether satisfied on the point, wishes to have the child regularly *christened* in the Established Church. Now, in case the child is brought before me to be christened, I am at a loss which *service* to use, or how to act on true Church of England principles. An early insertion will very much oblige,

Sir,

Yours most respectfully,

A YOUNG CURATE.

In reply to this inquiry, we beg to inform our correspondent, that the Book of Common Prayer in itself furnishes him with a guide to his conduct. When the child is brought to be baptized, he is to inquire amongst other things, "*By whom* was this child baptized? and if the answer to this or any other of the prescribed inquiries is *not satisfactory*, he must proceed to baptize the child *conditionally*, according to the form given. "If thou art not already baptized, I baptize thee, &c." This is at once a safe and unexceptionable mode of proceeding, and gets rid practically of the embarrassing question, whether baptism by an unordained person is valid or not.

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ACCOUNT OF A FANATICAL IMPOSTURE.

AN extraordinary instance of a Fanatical Imposture which is now in the course of being practised in the west of England, has been just brought to our notice. It bears indeed melancholy evidence of barefaced deception on the one hand, triumphing over superstitious ignorance on the other, to a degree which would seem scarcely possible in the nineteenth Century.

There is at present we understand in the Parish of Staverton in Devonshire a woman, whose real name is Mary Boon, the wife of a shoemaker, and until the last two or three years a pauper of that parish. This woman has assumed the title of "Mary Joanna the Lord is here," and with the assistance of John Field a stonemason of the same parish, who appears to be the chief actor in the business, has contrived to procure many followers and believers in her pretensions to divine communications. By the success which has attended her gross deceptions, from a pauper she is now become an affluent person, her house is better furnished than those of many respectable persons of the middling class of society; she has her piano, and many other articles of superfluity; she has only to say, (so great is her influence

among her followers) that "the Lord says, she must have a clock, a silk gown," or any thing else which she fancies and it is forthwith sent to her. The following anecdotes may shew the practical extent to which the imposture is carried.

Her husband was in debt to some tradesman either of Totnes or Ashburton for leather. The tradesmen had tried several times to get his money but without success. He was at last advised to go to the house on the day when her followers are in the habit of assembling, which is Saturday: he accordingly went and presented his bill to the woman seated in the midst of her conclave, she received the bill, and after looking the man full in the face for some minutes, she took a stick which she calls her wand, and going and putting her ear close to the wall, she knocked with the stick repeatedly; after remaining there for some time, she returned to her place and said, "the Lord told her, the bill must be paid, and those who had ten shillings must put down five,—those who had eight, four"—and so on down to the lowest shilling. The command, adds our informant, was immediately executed, and thus the bill was discharged.

Her disciples think themselves exempted through her instruction from keeping Sunday holy, making Saturday their Sabbath. Two of these, day labourers, were found pursuing their respective occupations on the same Sunday, in view of the congregations assembled at two different parish Churches. One of them, on being reprimanded for his conduct, observed, that "he was working by the command of the Lord, and that no person should prevent him from working." A farmer also, who was once a man of some property, but who, since he has become a victim to the artifices of this pretender to inspiration, has been completely reduced to poverty, sent his boys and horses into a field and ploughed the whole Sunday. The two labourers were summoned before the Magistrates for their misconduct. Our informant says, he shall never forget the scene which ensued. They began by reading from a written paper what they termed the divine communications of this woman, and said she had received a command from the Lord, that they should work on Sundays. When they were told they must be punished, the hysteric laugh of joy which burst from the hard thin countenance of one of them, an old man nearly seventy years of age, because he should suffer for the Lord's sake, quite shocked the spectators. Both said they hoped the gentlemen would punish them; that they would rather be punished than set at liberty, and a great deal more to the same purpose. They received their proper punishment, and afterwards desisted from the offence. The pretended prophetess, seeing she had gone too far, told them, "the Lord only wished to try their courage, and there was no necessity for their perseverance in it." Afterwards they only worked privately on Sundays. The old man, mentioned above, continues unmoved by the expostulations of the Clergyman of his parish, who has had frequent interviews with him, and used every argument with him to enable him to see his error. His only answer to the Clergyman is, that "he pities him, and the time will come, when he and all the world will be convinced, that 'Mary Joanna the Lord is here,' is the Lord's handmaid."

We have also seen a printed paper, "entered at Stationers' Hall," containing the "communications" of this successor to Joanna Southcott, and a medley of more fanatical absurdity we never read. The paper it seems is printed in London, and sent down into the country to different persons, to Clergymen as well as others. The several "communications" bear also the name of the acting man, John Field, the stone-mason, of Staverton, Devon, and it is enjoined at the end, that all inquiries are to be sent post paid.

# IMITATION OF THE HYMN "*DIES IRÆ.*"

*To the Editor of the Christian Remembrancer.*

SIR,

IN your volume for 1822, and in the number for August of that volume, (p. 480 of vol. iv.) is contained the original of a Hymn, from the Roman Missal, on the Day of Judgment. It is accompanied in your work with an imitation by Richard Crashaw, "the Poet and Saint" of Cowley; as also with another, less complete, but, as far as it goes, more beautiful imitation from "the Lay of the last Minstrel." I subjoin, for insertion in your pages, (if you think proper) a third imitation of the same sublime Hymn. I have used a peculiar measure and rhyme, in order to preserve as close a resemblance as possible to the outward form of the original. In the rendering, I have aimed at a strict adherence to the sense of each verse, and have endeavoured to exhibit that sense, simple, unadorned, and apart even from paraphrase; and this I have done, because I am persuaded that the true sublimity of the Hymn itself is inseparable from its simplicity. I dare not say that my attempt equals my own wishes or expectations: such as it is, however, I submit it to you, and, if you approve it, through you, to your readers.

I am, your's, &c.

O.

Oh day of anger! awful day,  
Which shall the world in ashes lay!  
As Sybil sings and Prophets say.

What words can speak each bosom's fear,  
When, on that morning, shall appear  
The Judge impartial and severe?

Lo! to the tomb's recess most lone  
Shall penetrate the trump's shrill tone,  
And summon all before the throne!

Nature and death shall stand aghast,  
When, quickening at the sudden blast,  
Shall rise what sleep had bound so fast.

Then shall be oped the mystic leaves  
Of that dread book, whose page receives  
The record how each creature lives.

Thence shall each deed—each word be tried !  
Vain were the hope that hour to hide,  
Or secret thought or wish implied !

Alas ! what shall I make my plea ?  
Whom shall I find to speak for me,  
When scarce the righteous safe can be ?

My refuge is my Judge alone !  
Oh thou, who didst for man atone,  
And save by merits not his own ;

Jesu, who didst thy Father's will  
In every point for man fulfil,  
Be mindful of thy servant still !

Remember, Lord, that for my sake  
Thou didst thy wanderings undertake,  
And deign our form thy own to make.

Me thou didst seek with steps of pain—  
For me the shameful cross sustain :  
Saviour, shall toil like this be vain ?

Oh then, 'ere yet that day of doom—  
That day of final reckoning come—  
Of my great debt, remit the sum !

Abash'd and guilty would I kneel—  
In blushes deep my shame conceal,  
Could ghosts thus utter what they feel.

Yet thou, who Mary didst forgive,  
And late the expiring thief receive,  
Wilt surely bid me also live !

No prayers of mine can aught avail—  
But, since thy mercies never fail,  
Rescue, oh ! rescue me from hell !

When sheep and goats before thy face  
Shall stand, to me vouchsafe the grace  
Of finding on thy right my place.

And when thy voice to endless woes  
Shall send the host of rebel foes,  
Let mercy to my ears disclose,

In accents mild, this welcome doom :  
" Ye blessed of my Father, come,  
" And find in heaven prepared your home."

Contrite and lowly thus I pray :  
Oh grant that I, without dismay,  
May see the dawning of that day !

God of mercy, hear the prayer !  
Spare thy ransomed people, spare !  
Saviour, listen while we plead,  
We, the living, for the dead !



## MONTHLY REGISTER.

## ARRIVAL OF THE BISHOPS OF BARBADOES AND JAMAICA.

"On Saturday morning at eleven o'clock, the Bishop left his Majesty's yacht Herald, under a salute from the shipping, and landed at the upper stepping stones of the wharf, where he was received by a guard of honour of the 35th regiment. Four companies of the Royal Regiment of Militia, under the command of Major Walrond, were also there by order of his Excellency the Governor, and formed a line on each side of the street from Trafalgar-square, leading to the church, through which the Bishop, attended by nearly the whole of the Clergy of the island, with the Rev. Archdeacon Parry, the Rev. Mr. Adam, and the Rev. Mr. Chader-ton, (Rector of St. George's Tortola), walked to St. Michael's church. The procession having arrived at the church, the Rev. Mr. Garnett, our Rector, conducted the Bishop to the chair prepared for him on the right side of the altar; his Lordship's Secretary, Mr. Coleridge, read aloud the Royal Commission, and the certificate of the Bishop having been duly consecrated; at the conclusion of which the Rector ushered his Lordship into the Stall, fitted up some time ago by the provident care and attention of the Vestry for his reception. The morning service was then read by our Lecturer, the Rev. Mr. King, with which were joined the Prayers for the 29th of January, being the anniversary of our gracious King's Accession to the Throne of his ancestors. We are disposed to consider this as a peculiarly happy coincidence of events; and, so powerfully were our feelings excited on the interesting occasion, that independent of our joy at seeing the hope, for many anxious months ardently cherished, at last realized, of seeing our own Bishop, we hailed the double celebration of the day as an auspicious omen for our country. An immense crowd of persons, who filled not only the pews but the aisles of the church, were gratified, and we are sure we use no unfit word when we say, they were delighted to hear the Communion Service read by the Lord Bishop. His voice, and his manner

of reading the Commandments, and the beautiful Prayers from the service for the King's Accession, were, beyond comparison, fine and impressive.

Notwithstanding the vast assemblage of persons of every description, the instant that the Bishop's deep-toned commanding voice was heard, the most perfect silence prevailed; and, when he pronounced the blessing, we do believe it penetrated the heart of every one present: every countenance indicated a feeling which words would fail to describe. When we think on the affectionate earnestness, the pious fervour with which he gave utterance to his words, we do indeed feel a conviction that it was with all his heart and soul that this Minister of the Gospel invoked the blessing of the Most High, the adorable Trinity, upon the people of this land. And, oh! that we could, in the prophetic spirit of the Patriarch, repeat "Yea, and they shall be blessed."—*The Barbadian Newspaper, Tuesday, February 1, 1825.*

A deputation from the Clergy having previously waited on his Lordship on board the Herald, and ascertained when it would be convenient to him to receive the body of the Clergy, the Clergy repaired in a body to his Lordship's residence, where they delivered a congratulatory address to him on his landing; after which his Lordship was sworn in as a Member of the Council. The Bishop subsequently visited the schools at Bridgetown, with the state of which he professed himself satisfied, and was about to proceed on a tour through the different parishes.

The Bishop of Jamaica sailed immediately for Jamaica, where he arrived, on the afternoon of February 11. Shortly after the Herald came to anchor at Port Royal, Vice Admiral Sir Laurence Halstead, with the different Captains of the squadron, and Commissioner Ross, went on board and complimented the Bishop on his safe arrival. Every preparation was made for his reception on landing with the honours due to his rank and sacred office.

"At 7 o'clock on Tuesday morning our anxiously expected Prelate quitted the Herald-yacht, in Port Royal Harbour, under a salute from Fort Charles, and all the vessels of war in port, and accompanied by Captain Lecke, proceeded in Vice-Admiral Sir L. Halstead's barge to the landing-place at Port-Henderson, where a guard of honour from the 91st regiment received his Lordship, and Fort Augusta repeated the salute. Captain M'Donald, his Grace's Military Secretary, received his Lordship, and with Commissioner Ross, entered the carriage of his Grace the Governor, which waited to convey the Bishop to Spanish Town, where another guard of honour from the 50th regiment received him at the entrance of the King's house, in front of which the royal standard was hoisted. Vice-admiral Sir Lawrence Halstead had previously arrived there.

About ten o'clock, the 50th regiment, with the militia of St. Catherine's, lined the streets; and shortly before eleven, such of the members of the honourable the Council and Assembly as upon such short notice were in town, namely the Honourable the Attorney-General, the Hon. William Rowe, the Speaker, the Chief Justice, and the Judges, the Advocate-General, the Judge of the Admiralty, the Custos of St. Catherine's, Colonel Mofatt, Commandant of the Forces, with the Adjutant and Quarter-Masters General, the Military Secretary of the Commander of the Forces, with other Civil and Military Officers, attended his Lordship at the King's House, and soon after the procession moved towards the Church, his Grace the Governor and the Lord Bishop, attended by Capt. M'Donald and Mr. Lipscombe, in the foremost carriage, followed by that of the Admiral, and those of the official personages above enumerated.

The troops lining the streets saluted the Bishop as he passed; and on his arrival at the western door of the church, his Lordship was again received by a guard of honour, and a numerous body of the Island Clergy in their robes; together with John Lunan and J. G. Vidal, Esqrs. the Churchwardens. Hence the procession moved under-

neath the organ loft, along the nave of the Church, to the altar, where his Lordship occupied the chair prepared for him. His Lordship's Secretary, Mr. Henry Lipscombe, commenced the ceremony by reading his Majesty's letters patent, constituting this island, the Bahamas, Honduras, and the other dependencies, a See, and his Lordship the Bishop of such See. The certificate of his Lordship's consecration at Lambeth in July last was next read, and the Rector of St. Catherine's, having conducted his Lordship to the throne lately erected, commenced the morning service; upon the conclusion of which the Bishop returned to the altar, and in a most expressive and affecting manner read the Communion Service, pronouncing the concluding solemn benediction with a tone and expression, which conveyed to the hearts of his numerous auditory his deep interest in obtaining its acceptance at the Throne of Mercy.

The church was crowded beyond all precedent, and the whole ceremony was conducted with the greatest decorum and respect, all ranks seeming to be fully impressed with the solemnity of the occasion, and the benefits likely to accrue from such an establishment under such a Prelate. His Lordship's voice is melodious and powerful, and his delivery most correct and impressive; and we congratulate the island upon the selection of this eminent person to be our Bishop.

Upon the conclusion of the service, his Lordship accompanied his Grace the Governor to the King's house, followed by the Admiral and the other persons who had formed the procession, where a Levee was held, and they were severally introduced to his Lordship, together with the Mayor and Recorder of Kingston; John Lunan, Esq. and the Hon. William R. Rennalls, the Members for St. Catherine's; Sir Michael B. Clare, and George W. Hamilton, Esq. Members for St. Thomas in the Vale; L. Lynch, Esq. the Member for Manchester; William Heath, Esq. the Member for St. James's; the Masters in Chancery and the Clergy; with the last the Bishop withdrew, and held a long conference.

The cordial and respectful reception of his Lordship has evinced, we trust,

the high importance which all ranks must attach to his person and sacred office.

In the evening his Grace the Governor gave a splendid entertainment at the King's house, when all the public functionaries, and a large party of the principal inhabitants, were invited to meet the Bishop.

The Attorney-General, accompanied by the Rev. A. Campbell, and the Rev. Lewis Bowerbank, waited on his Lord-

ship as a deputation appointed by the Jamaica District Committee of the Society for Promoting Christian Knowledge, to offer their congratulations on his Lordship's safe arrival, and to request him to accept the office of President. The Bishop was pleased to return his thanks to the Members of the Society for such a mark of their attention, and to accept the appointment."—*Jamaica Gazette, Feb. 19.*

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

LINCOLN'S-INN-FIELDS.

THE motion respecting the transfer of the business of the East India Mission department of the Society for Promoting Christian Knowledge to the Society for the Propagation of the Gospel, was postponed, in consequence of the absence of the Bishop of Chester, with whom the proposal had originated at the previous Meeting.

Mr. Parker, the senior Secretary, laid before the Society a letter which had been jointly addressed to himself and his brother Secretary, Mr. Campbell, by the Lord Bishop of Barbadoes, announcing his Lordship's safe arrival in that island—the gratification which he had experienced at the very warm reception which he had met with from all classes of the inhabitants—his satisfaction at the state of the schools which he had visited—and his intended exertions for extending the interests of the Society in his Diocese.

A Barbadian newspaper (from which we have given extracts elsewhere) was also produced by one of the Members, and handed to Mr. Parker, who read from it a very interesting report of the landing of the Bishop, and of the enthusiastic feeling with which he had been greeted.

A motion was made by the Rev. Mr. Benson, and seconded by Archdeacon Watson, that the sum of 500*l.* should be placed at the disposal of the Rev. Dr. Inglis, the new Bishop of Nova Scotia, for promoting the knowledge of Christianity in his Diocese, agreeably to the grant of 500*l.* which

had been on former occasions made to the Bishops of Barbadoes and Jamaica for the like object. Mr. Benson said he placed the proposed grant at a lower sum in the present instance, on account of the different case of the Diocese of Nova Scotia, it not being newly created, as the others had been. Both Mr. Benson and the Archdeacon concurred in expressing their high opinion of Dr. Inglis, and their full confidence in his discretion as to the employment of the sum which might be entrusted to him.

Lord Kenyon rose to propose that the grant should be the same as in the former cases, on account of the great want which existed in that Diocese of such support, and moved, as an amendment, that the sum of 500*l.* should be placed at the disposal of Bishop Inglis.

Mr. Joshua Watson seconded the amendment, which was carried.

Lord Kenyon then read some interesting extracts from a private letter of Bishop Heber which contained some interesting particulars respecting a tribe of native Indians, whose character appears to have been little, if at all, known previously, and who offer a more reasonable hope of their conversion to Christianity than any others on whom the attempt has been hitherto made—the Poharrees, a highland tribe. These, his Lordship says, are distinguished from their neighbours on each side in many important respects. They have no idols, and laugh at the

Hindoo distinctions of *caste*. They are remarkable for their honesty, and the only people in India who think a lie disgraceful. A missionary had been sent to them, Mr. David Christian, who had been sent out from this country by the Society for Propagating the Gospel in Foreign Parts.

Mr. Parker then announced to the Meeting a benefaction which had been made of 100*l.* by the Rev. Dr. Romaine, of Trinity College, Oxford, and suggested whether it would not be proper that the Society's thanks should be given to Dr. Romaine, for his liberal contribution.

After some conversation on the subject, Archdeacon Cambridge made a motion to that effect, and it was carried that the Secretaries should be

instructed to express to him the thanks of the Society.

Some communications to the Society from different quarters, applying for books, were read.

Some tracts of Mr. Berens were proposed to be placed on the Society's List, and referred accordingly to several Members for examination. And Lord Kenyon moved the re-printing of Archbishop Secker's five Sermons against Popery; upon which some conversation arose, how far the necessity of this measure was superseded by Bishop Porteus's Confutation of Popery, which was an abridgment of Secker's arguments already on the list. It was determined to refer the consideration of the matter to the Committee.

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## NATIONAL SOCIETY.

On Wednesday, April 12, the General Committee of the National Society for the Education of the Poor in the Principles of the Established Church, held their Meeting at St. Martin's Vestry-room. Present, the Archbishops of Canterbury and York; Bishops of London, Worcester, Exeter, Gloucester, Lord Kenyon, Sir J. Langham, Bart.; Archdeacons Cambridge

and Watson; Rev. Dr. D'Oyly, and other Members.

Eleven fresh Schools were added to the Society, and twelve grants of money were made towards building school-rooms. Amongst others 800*l.* for the populous town of Stockport; 700*l.* for the parish of Newington Butts; and 400*l.* to Weymouth.

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## UNITARIAN MARRIAGE BILL.

It has been supposed, that to oppose this Bill is a breach of that toleration on which the Church of England so justly prides herself. For our part, we do not regard it in such a light. We do not compel the Unitarian to worship God in a manner repugnant to his conscience. We do not endeavour to force him to think as we do—by requiring him to be present at a ceremony, once or twice perhaps in his whole life, in which the name of the Trinity is invoked. We do not extort from him a profession of his belief in that sacred doctrine of our faith. If such were the case, he might then justly urge that he had conscientious scruples against the necessity of being married according to

the forms of the Church of England, and with good reason petition the legislature for relief. As it is, however, the officiating Minister only blesses him in that form, which he believes to be the most sacred and expressive; and surely it is no violation of conscience to receive that blessing, as the best which the Minister has to give, though the person so married may think his marriage equally valid, and equally blessed without it. The case of the Unitarian Dissenter is not parallel to those of the Jew or the Quaker. The distinctive civil peculiarities of the latter separate them broadly from all other sects out of the national communion. The Jew may be regarded as a foreigner resi-

dent among us, who claims the rights of his own country—whose essential existence, as a Jew, depends on his *peculiarity* of forms and ceremonies. The Quaker proceeds in a fundamental objection to all forms—and to exact his joining in any particular form, which he, by being simply present at his marriage ceremony according to the rites of the Church of England, would be an assault upon his conscience. At the same time, be it observed, by recognizing Jewish and Quaker marriages, we do not recognize another order of Ministers of Christ, empowered to perform religious services. But if we admit an Unitarian marriage, performed in Unitarian Chapels, by Unitarian Ministers, we establish an authority to perform special acts of a religious nature in persons whom, according to our creed, we

cannot suppose for a moment to have any order, any authority whatever. Is not this scruple, we would ask, to be attended to! Shall the great body of Protestants in this country, believing in the adorable divinity of their Lord and Saviour Jesus Christ, be compelled to recognize a ministerial validity in the acts of persons whose ordination, if any acknowledge, they must at least maintain to be an unblest, an unhallowed one! According to this Bill, they must virtually acknowledge that to be holy and good, which they cannot in their hearts but regard as a profanation of holy things.—We are astonished, indeed, that the matter has not been more generally viewed in this light, and that more petitions have not been sent up to Parliament against so desecrating a Bill.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

### OXFORD.

*Degrees conferred March 26,*  
being the last day of Term.

#### BACHELOR IN CIVIL LAW.

Twisleton, Rev. Frederick Benjamin, Fellow of New College, Grand Compounder.

#### MASTERS OF ARTS.

Deane, Rev. George, St. Mary Hall.  
Gegg, Rev. John Henry, St. Alban Hall.  
Talbot, Rev. Henry George, Student of Christ Church.  
West, Rev. Edward Walter, St. John's College.

#### BACHELOR OF ARTS.

Platt, Samuel, Esq. Magdalen Hall.

*April 13.*

#### MASTERS OF ARTS.

Abbot, Hon. Philip Henry, Student of Christ Church.  
Basnett, Rev. Richard, Trinity College.  
Danson, Frederick Maxwell, Queen's College.  
Greaves, Charles Sprengel, Queen's College.  
Hamilton, Gustavus Lodowic, Trinity College.  
Harding, Rev. Thomas Hartshorn, Wadham College.  
Maddock, Samuel, Hulme's Exhibitioner of Brasenose College.  
Mellard, Rev. William, Magdalen Hall.  
Pyne, Rev. William, Pembroke College.  
Schomberg, Rev. Alexander William, Magdalen Hall.  
Stone, William, Fellow of Brasenose College.

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Tawney, Rev. Richard, Fellow of Magdalen College.

Tookey, Rev. Charles, Magdalen Hall.

#### BACHELORS OF ARTS.

Head, Henry Erskine, St. Mary Hall.  
Lane, Samuel, Exeter College.  
Williams, William, Magdalen Hall.

*April 21.*

#### BACHELOR IN DIVINITY.

Calcott, Rev. John, Fellow of Lincoln College.

#### MASTERS OF ARTS.

Johnson, Thomas, Merton College.  
Mesham, Arthur B. Scholar of Corpus Christi College.  
Simcox, Rev. Edward George, Scholar of Wadham College.  
Walker, Robert, Wadham College.  
Williams, Thomas, Oriel College.  
Wyatt, Rev. William Robert, Brasenose College.

#### BACHELORS OF ARTS.

Alderson, Robert Jervis Coke, Exeter College.  
Gwilym, Richard, Brasenose College.  
Hodgson, William, Wadham College.  
Kenyon, Bedford, St. Mary Hall, Grand Compounder.  
Littlehales, Benda, Oriel College.  
Round, Joseph Green, Balliol College.

*March 23.*

In Convocation this day, the Rev. Edward Cardwell, B.D. Fellow of Brasenose College, was elected Camden Professor of Ancient History, in the room of the late Dr. Eimsley.

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April 13.

The Rev. William Dalby, M.A. Fellow of Exeter College, and the Rev. John Watts, M.A. Fellow of University College, were admitted Proctors of the University, for the ensuing year; and the Rev. John William Hughes, M.A. of Trinity College, the Rev. Joseph Luscombe Richards, Fellow of Exeter College, the Rev. Frederick Charles Plumtre, M.A. and the Rev. William Glaister, M.A. Fellows of University College, were nominated Proctors.

**ERRATUM.**—In our announcement of the admission of a successor to Dr. Elmsley, the late Principal of St. Alban Hall, in our last Number, we, by mistake, inserted the Rev. Edward Whately, instead of the Rev. Richard Whately.

April 18.

The following Gentlemen, who had been previously nominated and approved in Congregation, as Examining Masters under the new Statute, were finally approved by Convocation:—

**IN LITERIS HUMANIORIBUS.**

Mr. Mills, Fellow of Magdalen College.  
Mr. Longley, Student of Christ Church.  
Mr. Jelf, Fellow of Oriel College.  
Mr. Johnson, Fellow of Wadham College.

**IN DISCIPLINIS MATHEMATICIS ET  
PHYSICIS.**

Dr. Ogle, Aldrichian Professor of Medicine, Trinity College.  
Mr. Rigaud, Savilian Professor of Geometry, Exeter College.  
Mr. Cooke, Sedleian Professor of Natural Philosophy, Corpus Christi College.

April 20.

In Convocation, the University Seal was affixed to an instrument for the establishment of four University Scholarships, the benefaction of the Very Rev. the Dean of Westminster, "for the Promotion of Classical Learning and Taste." The Candidates are to be Undergraduate Members of the University, "without regard to place of birth, school, parentage, or pecuniary circumstances," who shall not have exceeded their sixteenth Term from their matriculation. The election of the first Scholar to take place in the first Term after the completion of the Foundation.

Congregations will be holden for the purpose of granting Graces and conferring Degrees, on the following days in the present Term, viz.—Thursday, May 5th, Friday, May 13, and Saturday, May 21st.

All Candidates for the degree of B.A.

or M.A. or for that of B.C.L. to enter their names before nine o'clock of the evening preceding the day of Congregation; and all Chancellor's Letters for Dispensation to be applied for (through the Registrar) at least three days preceding that of the Convocation, in which they will be submitted to the House.

**CAMBRIDGE.**

*Degrees conferred March 25.*

**BACHELORS OF ARTS.**

Baker, Thomas Fielding, Caius College.  
Daniell, Henry Peter, Trinity College.  
Faithful, Rev. Ferdinand, St. John's College.  
Hopwood, William, Trinity College.  
Hulton, Thomas, Caius College.  
Jollands, Charles, St. John's College.  
Maddy, Rev. Benjamin, St. John's College.  
Vicary, Abraham Thomas Rogers, Jesus College.

April 20.

**DOCTOR IN PHYSIC.**

Elliottson, Thomas, Jesus College.

**MASTERS OF ARTS.**

Clough, Rev. Charles Butler, St. John's College.  
Evered, John, Trinity College.  
Festing, Rev. Charles George Ruddock, St. John's College.  
Gooch, Rev. Copinger Henry, Corpus Christi College.  
Nash, Rev. Thomas, Trinity College.  
Pitt, Rev. George, Trinity College.  
Pratt, Frederick Thomas, Trinity College.  
Walters, William Clayton, Jesus College.  
Ware, Ebenezer, Trinity College.

**BACHELOR IN CIVIL LAW.**

Scott, Matthew, Trinity Hall.

**BACHELORS OF ARTS.**

Band, Charles Edward, St. John's College.  
Blencowe, Henry Prescott, Emmanuel College.  
Buckham, Philip Wentworth, St. John's College.  
Byers, John S. Catharine hall.  
Chinnery, Nicholas, Queen's College.  
Clarke, J. B. B. Trinity College.  
Cobb, Robert, Christ College.  
Collins, Rev. John Coombes, St. John's College.  
Cooper, Thomas Lovick, Magdalene College.  
Crewe, H. R. Trinity College.  
Decker, Rev. Robert, Trinity College.  
Furlong, Thomas, Queen's College.  
Gibson, John, Catharine hall.



Jordan, William Walker, St. John's College.  
 Lambert, Burges, St. John's College.  
 Long, Charles Maitland, Trinity College.  
 Nairne, Charles, Trinity College.  
 Powell, John Giles, St. Peter's College.  
 Pratt, Henry, Corpus Christi College.  
 Quekett, William, St. John's College.  
 Sharland, George, Jesus College.  
 Sharp, William, Queen's College.  
 Tolputt, Martin Cramp, Sidney College.  
 Warner, John, Trinity College.  
 Warren, John Crabb, Sidney College.  
 Watkins, John Hilman, Catharine Hall.

Wyatville, George Geoffrey, Sidney College.

# JUNIOR SOPHS' EXAMINATION.

Lent Term, 1825.

## EXAMINERS.

Thomas Shelford, M.A. Corpus Christi College.  
 Edward Bushby, M.A. St. John's College.  
 John Hutton Fisher, M.A. Trinity College.  
 George Skinner, M.A. Jesus College.

## FIRST CLASS.

Addis, Trin.	Cartwright, Chr.	Finch, Trin.	Kemphorne, Joh.
Aldhouse, Pet.	Carus, Trin.	Fitzgerald, Trin.	Kennedy, Joh.
Anquetil, Pet.	Charlesworth, Trin.	Fitzherbert, Qu.	Kerrison, C. C.
Antrobus, Joh.	Chatfield, Trin.	Fortesque, Qu.	King, C. C.
Appleton, Trin.	Chawner, Tr. H.	Fosbrooke, Pemb.	Kingdon, Trin.
Ashmore, Chr.	Cheere, Joh.	Frankish, Joh.	Lake, Jes.
Atherton, Qu.	Chell, sen. Joh.	Franklin, C. C.	Langton, Caius.
Althorpe, Emm.	Clark, Qu.	Gibson, Trin.	Law, Qu.
Badeley, C. C.	Cleashy, Trin.	Gilby, sen. Clare.	Lay, Joh.
Barham, Trin.	Clements, Qu.	Goldsmith, Pet.	Leapingwell, Pet.
Barrs, sen. Joh.	Clive, Joh.	Goodhart, Trin.	Lindsall, Jes.
Barrs, jun. Joh.	Cobbold, Caius.	Gordan, Pet.	Livesay, Clare.
Barwick, Magd.	Coke, Trin.	Green, Jes.	Livesey, Joh.
Beath, Joh.	Colbeck, Emm.	Greig, Trin.	Lloyd, Trin.
Beechey, Caius.	Collyer, Trin.	Grose, Clare.	Luard, Joh.
Beeson, Joh.	Colville, Joh.	Groves, Chr.	Lyall, Chr.
Bernard, Joh.	Commins, Cath.	Hale, Sid.	Lyddon, Trin.
Biddulph, Clare.	Cooper, Trin.	Hall, Caius.	Maddison, Magd.
Bigsby, Trin.	Cooper, Joh.	Hallett, Trin. H.	Marsden, Joh.
Biley, Clare.	Cooper, Pemb.	Hamilton, Trin.	Maude, Trin. H.
Blackwell, Cath.	Cooper Qu.	Hand, Trin. H.	Maurice Trin.
Bloom, Caius.	Cosby, Trin.	Haslewood, Joh.	Maynard, Caius.
Bolden, Trin.	Cottingham, Clar.	Heathcote, Joh.	Mead, Joh.
Bond, Trin.	Cotton, Pemb.	Helsham, C. C.	Meech, Emm.
Bond, C. C.	Cragg, Cath.	Hensley, Cath.	Moore, Qu.
Booth, Qu.	Crompton, Trin.	Hey, C. C.	Moillett, Trin.
Botcherby, Joh.	Cubitt, Caius.	Hill, Sid.	Morshead, Sid.
Bourdillon, Joh.	Cumby, C. C.	Hill, Trin. H.	Morton, Sid.
Bowden, Qu.	Daltry, Trin.	Hoare, Joh.	Mossop, Joh.
Bowstead, Joh.	Daniel, Chr.	Hockin, Caius.	Murray, Pet.
Boydell, Magd.	Davis, Joh.	Hodgson, Trin.	Myall, Cath.
Brairie, Trin.	Deans, Chr.	Holt, Trin. H.	Neild, Trin.
Braithwaite, Joh.	De Morgan, Trin.	Hopkins, Pet.	Ness, C. C.
Branson, Caius.	Denham, Joh.	Hovenden, Trin.	Newland, C. C.
Brett, Trin.	Dewdney, Joh.	Houghton, C. C.	North, Joh.
Brewin, Trin.	Dobbs, Trin.	Huyshe, Sid.	Offley, Joh.
Breynton, Madg.	Dodd, C. C.	Hull, Joh.	Orford, Trin.
Briggs, Caius.	Drake, Joh.	Hutchins, C. C.	Overton, Joh.
Brooke, Joh.	Drosier, Sid.	Hutt, Trin.	Owen, Magd.
Brookes, Pet.	Drummond, Trin.	Jarrett, Cath.	Owen, Joh.
Browne, Joh.	Dykes, Pet.	Jarvis, Pemb.	Owen, Down.
Bunch, Emm.	Eade, Caius.	Jerrard, Caius.	Parker, Trin.
Butterton, Joh.	Ellis, Pemb.	Ingham, Trin.	Paull, Joh.
Byron, Emm.	Elmhirst, Caius.	Johnson, Joh.	Peacock, Joh.
Campbell, Qu.	Ely, Joh.	Johnstone, Trin.	Phillips, Sid.
Cann, Pemb.	Emmett, Trin.	Jones, sen. Cath.	Pigott, Trin.
Cape, C. C.	Farre, Joh.	Jones, jun. Cath.	Pinder, Caius.

Pocock, Trin. H.  
Powell, Pet.  
Powell, Trin.  
Prendergast, Trin.  
Prideaux, Trin.  
Pulleine, Trin.  
Purton, Sid.  
Rawlings, Trin.  
Rawlins, Emm.  
Rees, Joh.  
Rennie, Trin.  
Rice, Trin.  
Richardson, Chr.  
Robertson, Cath.  
Robertson, Joh.  
Robinson, Joh.  
Robinson, Trin.  
Robson, Trin.  
Romilly, Chr.  
Row, Caius.

Rowell, Joh.  
Reeks, Clare.  
Russell, Emm.  
Russell, Cath.  
Salter, Jes.  
Sanders, Pemb.  
Scott, G. W. Trin.  
Scott, F. Trin.  
Sergeant, C. C.  
Shackleton, Trin.  
Shaw, Trin.  
Small, Down.  
Smith, P. Trin.  
Smith, W. G. Trin.  
Smith, Joh.  
Smith, sen. Qu.  
Smith, jun. Qu.  
Smith, Magd.  
Smyth, Trin. H.  
Soltan, Trin.

Sproule, Jes.  
Spyers, Joh.  
Stainforth, Qu.  
Stammers, Joh.  
Stevenson, Trin.  
Stevenson, Jes.  
Steward, C. C.  
Stokes, Caius.  
Strangways, Joh.  
Stuart, sen. Qu.  
Stuart, jun. Qu.  
Talbot, Trin.  
Tate, Trin.  
Thornton, Trin.  
Tinkler, C. C.  
Todd, Caius.  
Tooke, Trin.  
Tuckett, Joh.  
Turner, Trin.  
Venn, Qu.

Venall, Cath.  
Waddington, Trin.  
Wales, Cath.  
Walford, Trin.  
Wallace, Trin.  
Watson, Tri.  
Watson, Joh.  
Wetenhall, Jes.  
Wharton, Joh.  
Whitmore, Trin.  
Williams, Chr.  
Willan, Chr.  
Wilmot, Joh.  
Wilmot, Caius.  
Wilson, Trin.  
Woods, Emm.  
Wright, Trin.  
Yate, Joh.  
Yorke, Joh.  
Yule, Jes.

## SECOND CLASS.

Atkinson, Trin.  
Auldjo, Trin.  
Barwick, Qu.  
Birch, Trin. H.  
Bull, Joh.  
Burke, Caius.  
Burnaby, Caius.  
Capper, Qu.  
Cartmel, Pemb.  
Champion, Clare.  
Chell, jun. Joh.  
Cogswell, Joh.  
Cooper, C. C.  
Cottle, Sid.  
Couch, Pet.  
Cox, Chr.  
Dawson, Emm.  
Desborough, Chr.  
Dobson, Down.  
Dymoke, Trin.  
Easton, Emm.  
Elliotson, Jes.  
Ellis, Pet.

Elwes, Joh.  
Everett, Joh.  
Farnall, Down.  
Fludyer, Joh.  
Fonnereau, Trin.  
Frost, Clare.  
Gatvey, Sid.  
Gilby, jun. Clare.  
Gooden, Jes.  
Goodwin, Emm.  
Gwythir, Joh.  
Hare, Qu.  
Harrison, Jes.  
Hartley, Chr.  
Henslow, Jes.  
Hill, Pet.  
Holland, Chr.  
Hooper, Qu.  
Howard, Emm.  
Howarth, Caius.  
Hoyle, Joh.  
Jackson, Tr. H.  
Jordan, Clare.

Kelly, Caius.  
Kenrick, Trin.  
Kitchen, Qu.  
Lawson, Sid.  
Leach, Jes.  
Levingston, Joh.  
Lillingstone, Emm.  
Malins, Caius.  
Martin, W. Trin.  
Maude, Jes.  
Mickleburgh, Trin.  
Mills, Clare.  
Morgan, Caius.  
Morce, C. C.  
Mortimer, Emm.  
Pearson, A. Trin.  
Peel, Trin.  
Perkins, Trin.  
Phillips, Qu.  
Pope, Trin.  
Pratt, Trin.  
Prescott, Trin.

Priaulx, Cath.  
Price, Qu.  
Proctor, Pemb.  
Ribsedale, Pet.  
Robinson, Qu.  
Shaw, Pet.  
Smith, C. C.  
Spencer, Qu.  
Sprigge, Pet.  
Stimson, Caius.  
Tayleur, Trin.  
Tryan, Joh.  
Tyrer, Cath.  
Warner, Qu.  
White, Emm.  
Whitbread, Trin. H.  
Wilson, Cath.  
Woodley, Pet.  
Woodward, Joh.  
Wymer, Joh.  
Wynne, Joh.  
Yarbury, Trin.

The Marquis Douro, eldest son of the Duke of Wellington, and late of Christ Church, Oxford, is admitted of Trinity College, in this University.

*April 12.*

The Rev. John Brown, M.A. Fellow of Trinity College, was elected a Senior of that Society, in the room of the late Rev. William Pugh, M.A.

*April 13.*

Robert Cory, B.A. of Emmanuel College, was elected Fellow of that Society.

*April 14.*

The following Gentlemen of Trinity

College, were elected Scholars of that Society:—

Mason,  
Kinglake,  
Shepherd,  
Prickett,  
Hales,  
Patton,  
Stansfeld,  
Rolls,  
Law,  
Ashington,  
Goodhart,

Carus,  
Cleasby,  
Turner,  
Neate,  
Hovenden.

*Westm. Scholars.*

Bentall,  
Chester,  
Knight.

PREFERMENTS.

Blathwayt, Charles, B.A. to the Rectory of Langridge; Patron, William Blathwayt, Esq. of Dyrham Park.  
 Bowle, Charles, M.A. Minister of Winborne, Dorset, to the Vicarage of Milborne Port, Somerset; Patron, the Marquess of Anglesey.  
 Bulmer, M.A. of the College of Hereford, to the Rectory of Putley, in that county; Patrons, the Dean and Chapter of Hereford.  
 Carr, Samuel, M.A. of Queen's College, Cambridge, to the Rectory of Little Eversden, Cambridgeshire; Patrons, the President and Fellows of that Society.  
 Clough, C. B. M.A. of St. John's College, Cambridge, and Rector of Llanferri, Denbighshire, to be Domestic Chaplain to the Marchioness Cornwallis.  
 Cobb, Robert, M.A. to the Rectory of Burmarsh, Kent; Patron, the King.  
 Deedes, Julius, M.A. and Scholar of Trinity College, Oxford, to the Rectory of Orlingbury, Northamptonshire; Patron, Sir Brook Wm. Bridges, Bart.  
 Duffield, R. B.D. Fellow of St. John's College, Cambridge, to the Vicarage of Impington, Cambridgeshire; Patrons, the Dean and Chapter of Ely.  
 Foulis, Henry, M.A. Chaplain to the Lord Viscount Downe, to hold the Rectory of Panton, Lincolnshire, and the Vicarage of Wragby, with East Torrington; Patron, Edmund Turnor, Esq. of Stoke Rochford. By Dispensation under the Great Seal.  
 Frere, Temple, M.A. of Downing College, Cambridge, to the Rectory of Burston, Norfolk.  
 Hodgson, Douglas, Domestic Chaplain to the Lord Bishop of Winchester, to the Rectory of East Woodhay.  
 Jones, John, M.A. Precentor and Chaplain of Christ Church, Oxford, to be Master of the School of that Society; Patron, the Dean.  
 Lee, Samuel, M.A. of Queen's College, Cambridge, and Professor of Arabic in that University, to the Perpetual Curacy of Bilton with Harrogate; Patron, the Rev. A. Cheap, Vicar of Knaresborough.  
 Mackie, Charles, M.A. Rector of Quarley, Hants, to be one of the Domestic Chaplains to his Royal Highness the Duke of Clarence.  
 Matthews, James Thomas, of St. John's College, Cambridge, to the Perpetual Curacy of Prior's Lee, Warwickshire; Patron, the Rev. N. Hinde, Rector of Kingswinford.

Meredith, Richard, B.A. of St. Edmund Hall, Oxford, to be Domestic Chaplain to the Earl of Rocksavage.  
 Millers, George, M.A. to the Rectory of Herdwick, Cambridgeshire.  
 Packman, R. C. Rector of Langdon Hills, Essex, to be one of the Priests in Ordinary of his Majesty's Chapel Royal.  
 Pears, —, Master of the Bath Grammar School, to be Curate of St. Michael's.  
 Percival, Thomas Cozens, M.A. and Student of Christ Church, Oxford, to the Rectory of Horseheath, Cambridgeshire; Patrons, the Governors of the Charter House.  
 Rabbits, Cicero, B.A. to the Rectory of Wanstrow; Patron, Rev. George M. Bethune, LL.D. of Worth.  
 Ridout, George, LL.B. to the Rectory of Lamyaf, on his own petition as Patron.  
 Sargeant, John, M.A. of Christ Church, Oxford, to the Vicarage of Dodington; Patron, the King.  
 Talbot, Henry George, B.A. and Student of Christ Church, Oxford, to the Rectory of Mitchell Troy cum Cymcarvan, Monmouthshire; Patron, his Grace the Duke of Beaufort.  
 Turnor, Charles, M.A. Prebendary of Lincoln, to hold the Vicarage of Milton Ernest, Bedfordshire, with Wendover Vicarage, Bucks; Patron, Edmund Turnor, Esq.  
 Uvedale, W. B.A. Vicar of Markby, near Alford, to the Vicarage of Kirmond, Lincolnshire; Patron, Edmund Turnor, Esq. of Stoke Rochford.  
 Ward, C. R. to the Vicarage of Wapley and Codrington, in the county of Gloucester.

ORDINATIONS.

April 3.

By the Lord Bishop of Bristol, in the Chapel of Christ's College, Cambridge.

DEACONS.

Blunt, Walter, King's College, Cambridge.  
 Bury, William, Litterate.  
 Busfield, William, B.A. University College, Oxford.  
 Edwards, Joseph, B.A. Trinity College, Cambridge.  
 Eyre, Charles Wasteneys, B.A. Brasenose College, Oxford.  
 Gaitskill, Isaac, B.A. Trinity College, Henry, Henry Charles Lusson, Jesus College, and

Hodgson, Charles, B.A. Magdalen College, Cambridge.

Hulme, Francis Philip, B.A. St. Alban Hall, and

Husford, John, B.A. Queen's College, Oxford.

Lagden, Richard Dowse, B.A. Clare Hall, and

Manley, George Pearce, B.A. Jesus College, Cambridge.

Mergell, Crosbie, B.A. Trinity College, Dublin.

Morgan, Thomas, B.A. Jesus College, and Moultrie, John, Trinity College, Cambridge.

Port, George Richard, B.A. Brasenose College, Oxford.

Pyne, Thomas, B.A. St. John's College, Cambridge.

Robson, John Evans.

Sheepshanks, Thomas, M.A. Trinity College,

Symes, Richard, B.A. Jesus College, and Tufnell, George, B.A. Emmanuel College, Cambridge.

Tyrwhitt, Thomas, B.A. Christ Church, Oxford.

Werdmann, George Strochlin, Literate.

Waddington, George, M.A. Fellow of Trinity College, and

Weaver, Benjamin, B.A. Sidney Sussex College, and

Wimberley, Charles, B.A. Emmanuel College, Cambridge.

Wix, Edw. B.A. Trinity College, Oxford.

#### PRIESTS.

Anderson, Matthue, B.A. St. John's College,

Cavendish, Thomas Union, M.A. Magdalen College,

Kerr, Charles William John, M.A. Trinity College, and

Olivant, Alfred, M.A. Fellow of Trinity College, Cambridge.

By the Lord Bishop of Bath and Wells.

#### DEACONS.

Atlay, Stephen Oakley, M.A. Corpus Christi College, Oxford.

Collins, John Coombes, St. John's College, Cambridge.

Copleston, John Gay, B.A. Oriel College, and

Edmonds, Richard, Magdalen Hall, Oxford,

Lloyd, Charles, B.A. Trinity College, Cambridge.

Ludlow, Edward, B.A. St. Edmund Hall, Oxford.

Simpson, John Pemberton, B.A. Magdalen College, Cambridge.

Stoneman, Henry, B.A. Pembroke College, Oxford.

#### PRIEST.

Williamson, William, Literate.

April 5.

By the Lord Bishop of Lichfield and Coventry, at St. Philip's Church, Birmingham.

#### DEACONS.

Feilden, Robert Moseley, B.A. Magdalen College, Cambridge.

Jackson, Joseph, B.A. University College, Shutt, Joseph, M.A. Pembroke College, and

Webb, Joseph, B.A. Wadham College, Oxford.

#### PRIESTS.

Chetwode, Henry, Literate.

Dunn, Rev. Chris. Blencow, Literate.

Howorth, Henry, B.A. St. John's College, Cambridge.

Withy, Henry, M.A. Merton College, Oxford.

#### CLERGYMEN MARRIED.

Baker, W. D. of Monmouth, to Harriet, eldest daughter of Mr. W. Harris, of Usk.

Brodie, Robert, M.A. of St. Edmund Hall, Minister of Mangotsfield, Gloucestershire, to Anna Maria, eldest daughter of the late Robert Lisle, Esq. of Acton House, Northumberland; at Long Ashton, Somerset.

Burghs, George, Vicar of Halvergate, Norfolk, to Eliza, eldest daughter of the late Rev. S. D. Myers, M.A. formerly Vicar of Mitcham, in the county of Surrey.

De la, Fite, Henry A. M.A. of Trinity College, Oxford, to Sarah, daughter of the late S. De Castro, Esq.

Fawcett, James, M.A. of Leeds, to Isabella, fourth daughter of James Parish, Esq. of Cambridge; at Great St. Andrew's Church, Cambridge.

Ford, James, of Northampton, to Jane Frances, daughter of the late Edward Nagle, Esq.; at Dallington, Northamptonshire.

Gribble, Charles, of Braunton, near Barnstaple, to Ann, youngest daughter of the late Mr. W. Cox, of Wiveliscombe.

Hopkins, Daniel John, Rector of Woolley, Hants, to Esther Barnard, daughter of the late J. Hammond, M.D.; at St. Pancras Church.

Lloyd, Arthur Forbes, Rector of Instow, Devon, to Harriet, second daughter of T. F. Forster, Esq. of How-street, Walthamstow.

- Lugger, J. L. to Mary, eldest daughter of the late Lieutenant-General Williams, R.M.; at Stonehouse, Devon.
- Mack, W. B. son of the Rev. W. Mack, Rector of Horham, Suffolk, to Sarah, youngest daughter of Mr. Warner, of Southtown; at Gorleston.
- Maule, Henry Augustus, of Boxford, Suffolk, to Martha Shirley Rawes, only daughter of the Rev. William Rawes; at Houghton-le-Spring, Durham.
- Plumptre, Robert Bathurst, son of the Very Rev. the Dean of Gloucester, to Susanna, daughter of the late Rev. Henry Nicholl, D.D. of Ham, in the county of Glamorgan.
- Sharpe, Lancelot, Rector of Allhallows, Staining, London, and of the Shrubbery, Lower Edmonton, to Mary, second daughter of T. L. Tweed, Esq. of the same place; at Edmonton.
- Trollope, William, of Christ's Hospital, to Sarah, eldest daughter of William Clarke, Esq.; at East Bergholt, Suffolk.
- Trotman, Finneas J. Vicar of Dallington, Northamptonshire, to Mary, second daughter of the late Rev. N. Earle, of Swerford, in this county; at Steeple Aston.
- Wood, William, eldest son of William Cole Wood, Esq. of Martock, to Julia, eldest daughter of Vincent Stuckey, Esq. of Sloane-street, and of Hill House, Somersetshire; at the New Church, Chelsea.

#### CLERGYMEN DECEASED.

- Codrington, R. 35 years Minister of Bishop's Hull, Somerset.
- Coham, William Holland, M.A. late of Exeter College, Oxford, Rector of Halwell, 35 years Curate of Black Torrington, and 23 years a Magistrate of the county of Devon; at Coham, in the parish of Black Torrington, after a short illness, in his 62d year.
- Davies, Richard, Vicar of Tetbury and Horsley; at the Vicarage, Tetbury, in his 79th year.
- Fuller, Richard, in the 76th year of his age; at Aston-Tirrol, Berks.
- Herbert, Hon. and Rev. G. in the 46th year of his age.
- Hornby, E. T. S. M.A. and Fellow of All Soul's College, Oxford: at Orford Hall, Lancaster, in his 43d year.
- Jones, Richard, Vicar of Llanyrys, Denbighshire.
- Marriott, John, M.A. formerly Student of Christ Church, Oxford, late Curate of Broadclist, Devon, and Rector of Church Lawford, Warwickshire; in his 45th year.
- Pridden, John, M.A. F.S.A. Minor Canon Canon of St. Paul's, Rector of St. George, Botolph-lane, and Vicar of Caddington, Bedfordshire; in Fleet-street, aged 67.
- Probyn, W. Chancellor of St. David's, Pembrokeshire, Vicar of Longhope, Gloucestershire, and of Pershore, Worcestershire; at his residence, at Pershore, aged 64.
- Pugh, William, M.A. one of the senior Fellows of Trinity College, Cambridge, and Vicar of Bottisham, in that county; at Croydon, Surrey.
- Richards, John, M.A. Curate of St. Michael's parish, Bath, and Vicar of Wedmore, Somerset; at Ridgway, in Devonshire, aged 55. The Church has had a great loss in the death of this truly pious and exemplary Clergyman. He was indefatigable in his parochial duties, doing the work of an Evangelist, not in the pulpit only, but in going about from house to house among those entrusted to his charge, and carrying Christian instruction and comfort to all who required them. In the pulpit, indeed, he was singularly powerful and persuasive, as the crowded congregations of St. Michael's Church amply testified. His death has excited that deep regret, among all who were acquainted with him, which is so justly due to such a loss.
- Salmon, Samuel, Curate of Wetheringsett, Suffolk.
- Stevenson, Very Rev. G. Dean of Kilfenora; at the Deanery House, Ennis.
- Summers, W. at Westend House, Wickwar, aged 77.

#### MONTHLY LIST OF PUBLICATIONS.

##### DIVINITY.

Calvinistic Predestination repugnant to the general tenor of Scripture; shewn in a Series of Discourses on the Moral Attributes and Government of God; delivered in the Chapel of Trinity College, Dublin. By the Very

Rev. R. Graves, D.D. M.R.I.A. King's Professor of Divinity in Trinity College, Dublin, Dean of Ardagh, &c. &c. 8vo. 12s.

Observations of a Parish Priest, on Scenes of Sickness and Death. By J. D. Coleridge, LL.B. Vicar of Ken-

wyn and Kea, Cornwall, and Chaplain to the Lord Bishop of Exeter. 12mo. 5s. 6d.

Christian Instructions, consisting of Sermons, Essays, Addresses, Reflections, Tales and Hymns, on various subjects. By the Rev. W. Morgan, B.D. Incumbent of Christ Church, Bradford, Yorkshire. Vol. II. 12mo. 5s.

Facts, Arguments and Observations, tending to prove the Truth of Revelation. By the Rev. R. Walker, M.A. Vicar of St. Winnow, Cornwall. 12mo. 6s.

The Bible Prohibited; a Dialogue between a Roman Catholic Priest and a Roman Catholic Layman. 4d.

An Extensive Inquiry into the important Questions, "What is it to preach Christ," and "What is the best mode of preaching Him?" By R. Lloyd, M.A. Rector of St. Dunstan's in the West, London; and of Midhurst, Sussex. 8vo. 9s.

Lambeth and the Vatican; or Anecdotes of the Church of Rome, of the Reformed Churches, and of Sects and Sectaries. In 3 Vols. 12mo. 11. 1s.

A Short History of the Christian Church, from its Erection at Jerusalem down to the present Time. By the Rev. J. Fry, B.A. Rector of Deptford, and Author of the Second Advent, &c. 8vo. 12s.

A Defence of the True and Catholic

Doctrine of the Sacrament of the Body and Blood of our Saviour Christ. By the Most Rev. Thomas Cranmer, Lord Archbishop of Canterbury. With an Introduction, Historical and Critical, in Vindication of the Character of the Author, and therewith of the Reformation in England, against the recent Allegations of the Rev. Drs. Milner and Lingard, and Charles Butler, Esq. By the Rev. H. J. Todd, M.A. F.S.A. Chaplain in Ordinary to his Majesty, and Rector of Settrington, Yorkshire. 8vo. 6s.

The Accusations of History against the Church of Rome examined, in remarks on many of the principal observations in the Work of Mr. Charles Butler, entitled the "Book of the Roman Catholic Church." By the Rev. G. Townsend, M.A. of Trinity College, Cambridge. 8vo. 6s.

Calendarium Palestinæ; comprising the outlines of a Natural History of Syria; an Account of the Jewish Fasts and Festivals, with the Service of the Synagogue; and an attempt to reconcile the Jewish with the Julian Calendar. Beautifully printed on a large sheet, adapted for the Study. By William Carpenter.

Also an Edition in 12mo. with a Dissertation on the Hebrew Months, from the Latin of J. D. Michaelis.

### LITERARY INTELLIGENCE.

The Rev. Dr. Wordsworth, Master of Trinity College, Cambridge, is preparing for publication, a Documentary Supplement to "Who wrote Icoḇa

Basiliké?" in which will be contained recently discovered papers and letters of Lord Chancellor Clarendon, and of the Gauden Family.

### NOTICE TO CORRESPONDENTS.

WE beg to inform the Secretary of the Baptist Missionary Society, in reply to his inquiries respecting the passage quoted from Bishop Heber's letters, in our report of the proceedings of the Society for Promoting Christian Knowledge at the General Meeting in March, that if he will refer to the passage in question, he will find that we do not profess to give the words of the Bishop from authority. We gave them as we heard them read at the Meeting, and we therefore vouch for them no further than the accuracy of our hearing goes. But we may add, that we fully believe in their correctness, and that other Members of the Society who were present confirm the truth of our statement. The letters of the Bishop were altogether private communications and were only read by the permission of his friends.

"Æquus" has been received.

We have not been able yet to examine attentively the communication of our correspondent who signs himself, "a lover of evangelical truth and of order and consistency"